Discourses of a Living Master

Ram Singh

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1

Meditation Talk
01 Jan 2020 Morning

All The Saints Are The Same — All Are Connected Within

I PRAY AT THE FEET of SomAjaib Who showered Their Grace on this poor soul and made him fit for Seva.

It is these two great Saints Who have showered limitless Grace on this poor soul. There is no doubt about the extent of Grace that They have showered and made this poor soul fit for Seva and I will not forget this throughout my life.

I got the Grace of Somanath Baba Ji for three years to do seva at His feet. And I got eleven years of seva and Darshan of Sant Ajaib Singh Ji.

Sant Ji was very gracious. He asked me to go in the jungle of Andhra Pradesh and do seva there. And He helped me in all possible manners, in all possible facets of spirituality, and even monetarily. And He gave His full support and showered limitless Grace on me.

This is with the Grace of Sant Ji that this program is going on.

Actually, even Somanath Baba Ji, in His lifetime, had given me this indication but, over a period of time, I forgot that and I was not able to assimilate everything that He said. It was only when I met Sant Ji that He explained. He made me sit and He explained this for nearly one hour and He told me to do this Seva.

So, whatever little explanation I do of Sant Mat, it is with the Grace of these two Great Souls. And on this occasion of New Year, I pray at the feet of these two Great Masters, that They also motivate you — all of you — to do the meditation and move on this Path – on Sant Mat.

All of you have left your homes and your precious work and all of your other activities and come here to participate in this meditation program. I pray to SomAjaib that They shower Grace on all of you so that you get success on this Path. And you carry the same love and affection back when you go home.

This path of Sant Mat is a path of love and all of you should carry that love and affection for each other and for the Path – here, and also when you go back. When you go back also, keep that same love and affection. That is what this Path is all about.

All the Saints are the same. All are connected within. So, all the Masters, all are connected.

So, I pray to the Masters that you are motivated to do your meditation here.

It has been a while since some of us have seen our Masters in the physical form and it is difficult to contemplate on Their form within. But we should not get disappointed. We should do our Simran and meditation and, as that love develops within us, we will automatically be able to manifest or visualize Their form within.

The souls of the Masters are immortal and They're always helping the dear ones and Their initiates. Though They have to leave Their physical form, Their soul is always there to support the initiates. They have done Their meditation and They have manifested Their Masters within and They are now connected with God Almighty.

The physical body is not immortal and one has to leave the body here. But the Masters are all connected within with God Almighty. And They are all sitting within each one of us and They are helping us all along on this Path.

We should not get disappointed if we are not able to visualize the form of our Master within. As we do our Simran and as our mind becomes purer, we will automatically start visualizing His form within because the Master is within us. He is not far away.

It is Simran only which helps us to focus our attention from all this world outside and come to the Tenth Door and go within. So, we should do as much of Simran as possible. When we are eating, or when we are walking, or doing other mundane activities, we should continuously keep our mind focused on Simran. And that will help us to more expeditiously move on this Path.

The more Simran you are able to do, the faster you will progress on this Path and you will become successful that much faster. The slower your Simran is, the slower you will progress on this Path. So, therefore, it is necessary for all of us to do as much of Simran as possible and perfect our Simran.

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We have got up early in the morning and, in the early morning, our mind is quiet. So, we should make the most of this and we should get connected to our meditation.

2

Meditation Talk
01 Jan 2020 – Afternoon

We Realize Our 'Selves' At The Eye Center, We Come To Know That We Are Not The Body We Have Been Identifying With

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SANT MAT IS CALLED THE PRACTICE OF SURAT SHABD. The soul has come down from God Almighty. And coming down, plane by plane, on the different Shabds, it has come down and is now sitting at the Eye Center in this physical form. It is on that path of the Sound Current that the soul has come down from God Almighty and it has come into this plane. And it is on the same path of the Sound Current that it has to go back to God Almighty.

This Path has been created by God Almighty. It is not the creation of any Godman but by God Almighty Himself. And it is as old as this entire existence. From the time that this world has been created and the human being has come into form, this Path has been there ever since.

This is the principle of God. This is the Path of God Almighty. And it is by treading on this Path of God Almighty that we will go back to Him.

At the Eye Center, the soul has come down and it is sitting at the Eye Center and, at the same place, the mind also resides. And at the same place, the Sound Current is also resonating.

That Sound Current has come from God Almighty and that is resonating at the Eye Center. Because we are outwardly focused, we are unable to hear that Sound Current. That is why the Masters teach us the practice of Simran and the contemplation of the Master within. By doing our Simran and by contemplating on the Form of the Master at the Eye Center, we are able to gradually focus our thoughts and then we are able to manifest that Sound Current. That Sound Current, which has come from God Almighty and is resonating at the Eye Center, is very pure. That is very sublime. And if we get to manifest that Sound Current — even for a second — not only our sins of this life, but of hundreds of earlier lives — all of our sins will get redeemed.

Therefore, we should make all our efforts to do our Simran and the contemplation of the Master, as much as possible, and expeditiously try to come within and manifest that Sound Current.

All the deeds that we do — the good and bad deeds — all that filth or the dirt of those sins are all carried by the mind. The soul is very pure and the mind carries the burden of all these sins.

When we die and we take form and we are reborn in another lifeform, the mind is always there with the soul, and that mind carries the same burden of karmas in that next life.

The body surely changes but the mind and the soul are tied together. And, for years, they have been together, going into different lifeforms.

When we do our Simran and the contemplation of the Master, we are gradually purifying our mind. And as the mind becomes purer, and as the filth of the karmas starts getting redeemed, the mind becomes purer and is able to go within.

So, as we do our practices, the mind gradually becomes purer. And then once, when the mind is pure, it is able to stand still. When the mind becomes still, our spiritual journey begins and we are able to gather the attention of the soul at the Eye Center. And when that happens, we first see our soul — we witness our own soul.

When we go within, the soul is at the Eye Center, so we first observe our own soul. That soul does not have a body of its own but it is in the form of Light and Sound. When we see for ourselves, and we witness our 'selves' — we realize our 'selves' — we then come to know that we are not the body, which we are identifying ourselves with. But we are the soul. When that happens, automatically, our attention, which is outwardly focused, all comes within. We then start yearning for meeting our Master within and for manifesting our Master within.

Therefore, Masters say that this practice has to be done every day. We should not look at this as a burden, but do it lovingly every day.

* * *

So, the atmosphere is quiet and nice and we should make the most of this time. So, let us close our eyes and start our meditation.

3

SATSANG
01 Jan 2020 Afternoon

This Body Is Like A Rest House And The Guard Of This Rest House Is Our Mind — We Come Into This Body For Some Time, Then Leave This Body And Go Away

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The paathi sings from the Bani of Sant Kabir Sahib...

Kabir yeh tan jaathu hai,
Sake tho raakhu bahor,
Kabir yeh tan jaathu hai,
Sake tho raakhu bahor,
Khaali haatho veh gaye,
Jinake laakh karor.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. Kabir Sahib was born in Kashi in India about six hundred years back. And in those days Kashi was full of all rituals and practices — all deity worship.

It is written about Him that He was born to a widow brahmin lady. It is said that, once, in early morning, she was going by the banks of the river when Ramanand Ji, who was the guru of Kabir Sahib, was passing her. And he was also the guru of the widow.

So, while she was going to the Ganges to take a bath, her master, Ramanand Ji, was coming. He had taken a bath and he was crossing to her. So, when she saw him in the morning and saw that her master was coming, she bowed down and she laid prostrated before him.

The master saw this and he showered his grace and he told her, "You will get a child."

When he blessed her, that she should get a child, she pleaded with him and said, "I am a widow and what will people think if I have a child? So, you please take back this blessing."

So, he told her, "Like an arrow, once it leaves the bow, it cannot come back. Likewise, the blessings that are given by the Masters are never taken back."

But considering the problem she was facing, he said, "Okay, no one will be able to know of your pregnancy for nine months."

So, like that, she delivered the baby, Kabir Sahib. It happened that no one knew about her pregnancy, and when she gave birth, she put Him in a basket and she put the basket afloat in a nearby pond which had a lot of lotus around it.

She placed the baby, the newborn, in a leaf of the lotus. They have big leaves, so she placed Him on the leaf of the lotus so that anyone in the morning who comes could pick Him up.

It so happened that there was a couple who were passing by in a bullock cart. And the husband was taking his wife back from his in-laws and he crossed this place where this baby had been kept.

When he heard the cries of a baby, he was wondering how, in such a desolate place, there was a baby crying. So, he got off his bullock cart and he went to check.

When he went by the pond, he found this beautiful baby who was kept on this leaf of the lotus.

And this couple did not have a child, so he felt that it was God Who had showered His Grace and given them a child in this manner. So, both of them took the baby and accepted that baby as their child.

So, after three or four months of the adoption, they decided to arrange a name for the baby. They were weavers by profession and they called the mullah of a nearby mosque.

When that priest of the mosque started searching for names for this baby, it kept appearing — 'Kabir' as a name — kept appearing, again and again.

So, when he was perusing the pages of the Koran, he found the name 'Kabir' appearing again and again and he felt this boy is indeed blessed that He gets a name of 'Kabir'. But he was wondering whether such a boy with this name should be there with such weavers.

So, he told them, and he tried to misguide them, because he wanted to adopt that child. He misguided them by telling them that he was born under a constellation which causes the death of the parents and that was why the parents had cast this baby away. And whoever then would adopt Him would also face a similar fate.

So, his foster parents, the mother, started thinking, "If we are going to die because of our adoption of this baby, then who is going to take care of the baby? So, let us leave him back from where we took him."

So, the husband did not want to leave that baby. And, every day, they would have arguments but, eventually, the wife prevailed and the husband decided to leave the baby back where they had picked up that baby.

And when he went there, and he was putting that baby down, there was a sound in the sky which said, "Nothing will happen to the both of you. You should not leave this baby."

So, he then quietly took the baby back to his home and they did not go to name him with a priest again, but when anyone asked that boy what his name was, he would say, "My name is Kabir."

That is how He came to be known by His name, 'Kabir'. He was a Soul Who came into this world as a 'ready soul' with past impressions.

And later also, He continued in the same profession of His foster parents and He would weave silk as per their occupation.

So, Kabir Sahib later was very well-known around India, and the king there, Ved Singh, also became a disciple. And also, the ruling emperor also became the disciple of Kabir Sahib.

So, Kabir Sahib preached the Teachings of Sant Mat. And He explained the importance of the Master, the Path, the Sound Current. And He tried to awaken people by His Bani.

So, this Bani is the Bani of Kabir Sahib. Kabir Sahib says in this Bani, "God Almighty has given you a very priceless opportunity of this human life. And if you are able to take care of that, then do take care of this priceless opportunity."

When the soul goes through the 8.4 million lifeforms and it cries out to God Almighty, God Almighty gives it the opportunity of a human life.

God Almighty feels that He should give an opportunity to that soul to get out of this sorrow and out of this ocean of life and death. And He gives this lifeform of a human where one can transcend from being a human being to God Almighty Himself.

God Almighty has created this human body and this human form in a very unique way, where He has set all the sixteen worlds, or sixteen planes, within this body, and He is Himself also residing within this body.

The Path to go back and meet God Almighty is also within this human form and that's how the Masters have gone on this Path and They have realized God Almighty within.

In our ignorance, we miss out on this priceless opportunity. The mind gets swayed by all the outward worldly attractions. And with Maya, it gets distracted into this world. And he forgets about this priceless opportunity that God Almighty has given him.

Kabir Sahib says, "Look back and see. There have been so many emperors, so many kings, and they have had all the kinds of wealth that they could possibly have. But today there is nothing that they have been able to take with them."

He says, "You should build that wealth which you can carry with you, and that wealth will take you back to your True Home and to God Almighty.

That wealth is the wealth of Naam. No one can steal that wealth of Naam. No thief can take that from you. Neither your brothers nor sisters can take that from you. That is a wealth which will stay with you and take you back to God Almighty.

Kabir Sahib cautions us and says, "Each breath you're taking is more valuable than all the three worlds. So, with each breath, you collect that wealth which will take you back to your Home."

But, unfortunately, in our ignorance, we completely forget about all this and we get carried away by all the outward attractions and we get deluded by Maya. And, as a result, we miss out on this wonderful opportunity.

And then, this opportunity doesn't keep coming again and again. So, one then goes back again into those 8.4 million lifeforms.

So, therefore, Masters come from time to time and They try to awaken the soul. And They tell the soul that he should wake up and do the practices, as They are suggesting, and go back to God Almighty.

They also tell you to carry out your duties in this world. But They caution you, "You should not forget what the Masters have told you to do and give that importance. And give those two to two and a half hours for your meditation in the remembrance of your Masters."

Aas paas jodha khade,
Sabe bajaave gaal,
Aas paas jodha khade,
Sabe bajaave gaal,
Manj mahal se le chala,
Aisa kaal karaar.

Kabir Sahib talks about a king in the Punjab. After a long time, he had a child. So, he called an astrologer and he asked the astrologer to predict the future of that child. So, that astrologer was a very acclaimed astrologer. He studied the constellations and he predicted and he wrote down all the features of that boy. But he also said, "This boy will only live for twenty years."

Now, the king was very happy that he had indeed been blessed with a child and, at least for twenty years, he would get the company of that child. But, at the same time, he was also sad that, at some time, he would have to be bereaved for that child.

That astrologer had also predicted the day and the time on which that boy would leave his body.

Now, that king was happy in the company of his child, but about two months before that fated day, he became very sad because he would now lose the company of that child.

Now, he prepared for that fated day. What he did was, he made a stronghold and he put his army there to guard his house — in all the gates of his house — and he built a glass house within. And he kept that boy in that glass house. Again, he kept sentries around that glass house to make sure that the Lord of Death would not be able to come inside and would not be able to take that soul of that boy.

But no one can escape Kal. And, at that time, Kal came and he took the soul of that boy.

So, all the military and all the army of the king were not able to prevent Kal from taking that soul.

The king would go there, every year, at the tomb of his boy — his child. And, every year, he would be sad and he would cry there, that he had tried his level best, with all his armies and all his strength, to stop Kal from taking his son away. But he had failed in that.

All the pundits and all the wise people also would go there. And they also would feel sad that all their wisdom had not helped in saving the life of that prince.

Likewise, all the people — all his ministers and his army — all the people would go there and they also felt sad that they were not able to help the king and they were not able to save the life of that boy.

So, Kabir Sahib says, "Such is the power of Kal that, with whatever we try to use as safeguards, we are not able to save a person from dying. Kal comes at the designated time and he takes the soul away."

Sant Ji also used to say, "Death is truth. To die is the reality. To live is the falsehood." Because we do not know how long and how we will live.

So, in this opportunity that has been given to us, the Masters tell us, "Make the most of this opportunity and see if you can save yourself."

Haako parbath phatathe,
Samundhar ghoot baraay,
Haako parbath phatathe,
Samundhar ghoot baraay,
Te munivar dharathi gale,
Kya koi garv karaay.

Kabir Sahib says, "There were great people who used all kinds of mystical powers. In their lives, they had powers of cracking open mountains and they had powers of

drinking the oceans, but all these people, with all their strengths and mystical powers, are no longer there. They are all also dead.

We may feel that this is simply mythical and how can someone drink these seven oceans? But Agastya Rishi had indeed drunk all the oceans.

There were these demons, by the name of Jalandhar, this demon and his gang. They had a lot of mystical powers and, during the nighttime, they would come and attack the gods and the people and plunder them. And then, during the day, they would go and hide in the oceans.

They would go into the heavens and they would plunder the gods and goddesses there. And all the gods and goddesses were fed up with these demons.

So, all these gods and goddesses went to Brahma, Vishnu and Mahesh and they pleaded for help with these three.

So, even Brahma, Vishnu and Mahesh told the gods and goddesses that they could not do anything to these demons because they had, with their austerities, gained all these mystical powers. And, therefore, they would have to go to someone who was even stronger.

So, all the 330 million gods and goddesses, along with Brahma, Vishnu and Mahesh, they went to Agasthya Rishi and they pleaded there. They requested him and they told him of their problems, "This demon, Jalandhar, is plundering the heavens and he is causing a lot of grief to us. And, during the daytime, he goes and hides in the oceans and we are not able to search for him. So, if you can help us and you can drink the oceans, then he will not have a place to hide in the daytime."

So, he heard them and he decided to help them. And he went and he put his hand in the ocean and he drank up all the seven oceans.

And, once those oceans were cleared up, the gods could easily find Jalandhar and they killed him.

Kabir Sahib says, "Such great rishis, who had the powers of drinking the oceans, even they are not there today."

So, Agastya Rishi, then again took out all the water which he had drunk and he again created the oceans.

So, such great rishis and munis, who have had such great mystical powers, none of them have been able to continue and have immortality here. Kal has chewed all of them.

Yaa duniya mein aayi ke,
Chadi deyi tu ait,

Yaa duniya mein aayi ke,
Chadi deyi tu ait,
Lena hoy so leyi le,
Uti jaath hai pait.

Kabir Sahib says, "What is that ego that you are having? And what is the ego that you have that is different from all of these great people? This priceless opportunity that has been given to you, you use that properly and don't get swayed by your ego."

Kabir Sahib says, "This lifeform that has been given to you is such that, whatever you wish can be made a reality. And that kind of a priceless opportunity has been given to you."

So, using this opportunity, if you decide to realize God Almighty and you do your meditation of three hours, or four hours, then you are able to also realize God Almighty in this very lifeform.

And instead, if you want to or you desire to go back into this ocean of life and death and into the hell and you want to continue to do all the sinning, then you are free to also do all of that and go back into these 8.4 million lifeforms.

In the bhajan also, it is said, "Whatever you pray and ask with your heart to the Master, to God Almighty, He will bestow you with that."

So, Kabir Sahib says, "This small time has been given to you. And this priceless opportunity has been given to you. So, you use this properly so that you don't have to come again and again into this ocean of life and death."

Yeh duniya duyi roj ki,
Mat kar yaa se heth,
Yeh duniya duyi roj ki,
Mat kar yaa se heth,
Guru charanan se lagiye,
Jo pooran sukh deth.

Kabir Sahib says, "This world is only there for but a few days. And, therefore, don't waste your life and squander away your life in the love of this world because, when you have to leave your body when you die, you will have repentance that you have wasted your life on this very momentary attraction of this world outside."

So, Kabir Sahib says, "Do that which will give you perpetual or perennial bliss. And that is the devotion of God Almighty."

So, do your devotion of the Master, and when you do your devotion of the Master, you will have bliss in this world also and you will have bliss within.

Whatever we see outside doesn't belong to us. This has been given to us for some moments, for some time, by Kal and Maya. All these things belong to Kal and Maya and, according to your karmas, you are allowed to use these only for a few days, according to their plan.

All of you are well aware that we have all come empty-handed into this life, and when we die also, we will be going empty-handed.

So, therefore, whatever we accumulate in this life, that is only because of our Pralabdh karmas — our fate deeds — and all these things belong to Kal and they do not belong to us.

But the human being, in his ignorance, loses this opportunity and he believes all these things to be true. And, therefore, he gets swayed by all of these outward things and he misses this opportunity.

Therefore, the Masters say, "Spend your time wisely in the remembrance and devotion of the Master. By doing so, you will be happy in this life, in this world. And after your death, when you go within in the higher planes also, the Master will keep you there and you will be happy there also."

If we have love for our Masters, the Masters will always come at the time of our death to fetch our soul.

At the time of death, the Masters come and They manifest Themselves within, and then They take that soul and keep that soul after death in the higher planes. And there, we have the company of the Masters at all times.

Those who have not done enough Simran here, they will do their devotion in those higher planes, and after their deeds are redeemed there, then they are taken further to the higher planes.

So, we should also do our Simran so that we are able to redeem the Kriyaman karmas, the karmas that we are incurring in this life. And, with that, at the time of death, we don't have to do or undergo that kind of suffering.

We all know that people who have done their meditation, to such people, such devotees, the Master also informs and gives an advanced notice of two or three days also. And He manifests Himself within and He gives the time and date when that soul will be leaving this body.

When the Master comes at the time of death and He manifests Himself, He also manifests the Sound Current. And, with the bliss of that Sound Current and the manifestation of the Master that devotee sees within, the mind and the soul automatically get attracted within and they are immediately ready to leave all the outward things and go within.

Once the mind becomes pure as it gets connected with the Sound Current, automatically, it seeks to go within and it leaves all its affection for all the world outside. And once the mind is pure, then it is ready to go within in the higher planes.

Tan saraay man paaharu,
Manasa utari aay,
Tan saraay man paaharu,
Manasa utari aay,
Kohu kahu ka hai nahi,
Sab dekha tokh bajaay.

Kabir Sahib says, "This is like a rest house. Rich people have created these guest houses or rest houses near the pilgrimage centers so that people can take some rest when they go there." So, these rest houses are places where people take rest in the night and, then again, leave in the morning.

Kabir Sahib says "This body is like a rest house and the guard of this rest house is our mind because we come into this body for some time. Then, we have to leave this body and go away."

Like in the rest houses, people come in the night and, during the night, they get into conversations with their fellow mates who are also staying there. And they appear as a family who are staying there for the night. And they exchange greetings and they talk. But in the mornings, each one leaves as per their own schedule. And they don't go to wake up the others. They catch their bus or their train and they leave as per their schedule.

Like that, when the time comes, the soul has to leave the body. And all the friends and all the families that it has in this lifetime — in this stay in this body — it has made these associations. It leaves all of these and leaves that body.

All these relations are nothing but a give and take that we have developed. It is because of that give and take, those deeds that we have got, those have to be redeemed in this lifeform. And that give and take is exchanged and then we move on.

So, that give and take is manifested as our family, our spouses, or our children, or our relations. And as that time ends, as that give and take ends, the soul leaves the body and leaves behind all these relationships.

And those family members who are left behind cry for the bereavement, but the Masters say, "If he belonged to you, then why would he leave you? So, you should not be sad in that bereavement."

If there is someone who truly belongs to you, it is the Master. And the other is God Almighty.

So, Masters say, "Even this body is like a rental house. We are not this body and we belong to God Almighty."

And that true relationship which we have is that of the Master. When He initiates us, He is at all times with us and He does not leave our side till He gets us back to God Almighty.

Our family members leave us, but the Master never leaves us. He is always there within us. And even at the time of death, He is there to take our soul and take that soul to higher planes and back to God Almighty.

He is always with us and He does not leave us till He gets us back in the lap of God Almighty.

Therefore, Masters say, "Do your devotion to your Master. Don't get swayed by all your worldly pursuits. Do your devotion and keep your love at the feet of the Master."

Mein mein badi balaay hai,
Sako tho nikaso bhaagi,
Mein mein badi balaay hai,
Sako tho nikaso bhaagi,
Kahe kabir kab lagi rahe,
Ruhi lapeti aagi.

He says, "Our biggest problem is our ego. It is about 'me' and 'mine' and this is what keeps getting us back again and again in this world."

The Masters say, "We know that we have come empty-handed and we are going to go empty-handed, but yet we get carried away by our ego and that gets us outwardly focused in this delusion and gets us into this ocean of life and death and troubles."

So, when you do your meditation and when you do your Bhajan Simran, this wall of ego, which is there between you and your Master, will break down. And then you will be able to manifest the Form of the Master and go within.

* * *

Sant Ji used to relate this story. There was this Master and His disciple. And he was a very devout disciple and the Master asked him to do meditation for six months.

So, the Master instructed him that he should do his meditation for six months and he should close himself in a room. And only after six months, he should come and meet the Master.

After six months of meditation, he had a very strong longing for his Master. And he opened his room and he went to the Master and knocked at the door of the Master.

When he knocked, the Master asked from inside, "Who is that? Who is knocking?"

The disciple said, “It is me outside.”

So, the Master then told him, “If it is ‘you’, then you go back and do your meditation for another six months.”

So, again, he sat for meditation, and this time he was able to manifest the Form of the Master within. And, with great love and affection after his meditation, he came out.

So, he again knocked at the door of his Master, and again, the Master asked him, “Who is it at the door?”

He said, “Oh Great Master, it is You only Who is at the door.”

So, then the Master said, “OK. If it is me, then I will open the door for me.”

And then He allowed that disciple and He embraced that disciple.

* * *

So, by doing our Bhajan Simran, we are able to break that wall of ego. We are able to develop that humility which is necessary for us to manifest our Master within.

When the Masters give us initiation, They have done this practice and They have a lot of power in this practice. And when we do that and we follow Their instructions, we get Their Grace and Their power. And, by doing this regularly, we are able to go faster within.

By doing this regularly, we are able to purify our mind, and as the mind becomes purer, we bring about a transformation within. And, by that, we are able to go within and manifest the Master.

Mein mein badi balaay hai,
Sako tho nikaso bhaagi,
Mein mein badi balaay hai,
Sako tho nikaso bhaagi,
Kahe kabir kab lagi rahe,
Ruhi lapeti aagi.

Radhaswami.

4

Meditation Talk
02 Jan 2020 – Morning

In Satsang, We Get True Solace And We Understand The True Context Of Peace

IN THE KALI YUGA, Saints have adopted three practices for the salvation of the soul. Those are Satsang, seva, and Dhyan Bhajan.

Satsang comes first because it is only in a Satsang that we understand the true importance of the human birth. And we understand what are the right things to do and what are the incorrect things to do. Because without that understanding which we get in a Satsang, we do not understand the various ramifications of the Path that we are treading on.

When we are pensive and we are worried about all our worldly matters, we go to listen to the Satsang of the Masters. There we get true solace and we understand the true context of peace. It is in the Satsangs only that our love and affection and devotion towards the Masters increases and all the outward attention and outward focus reduces. Therefore, Masters say that there is no pilgrimage like a Satsang because, in the outside pilgrimages, we only go and wash our outward bodies. But it is only in the Satsang that we are able to truly cleanse our mind.

We carry a lot of burden of our karmas, and when we go and listen lovingly in a Satsang — when we attend a Satsang — that burden of karmas is reduced with the Grace of the Master.

Therefore, Sant Ji used to often repeat, "You should leave a hundred things if you have to sit for listening to a Satsang, and you can leave a thousand things if you have to sit for meditation." Because these are the two true things that you have been given this human life for.

Because everything else that we do, we are working for all the others for all outside purposes. But if we are not working for the soul, then we are not achieving the true purpose of this human life.

At the second level is the importance of seva. Where the Saints live, we go and do seva. And that is equally important for us.

Whenever we do seva, we should always do it while we are doing our Simran within. We should not do it having any ill feelings or speaking ill about others.

Seva is no less than doing Bhajan because, if we do the seva in the right manner — that is by doing Simran while we are doing our seva — then immediately a lot of the burden of our karmas is reduced. Masters, therefore, say that seva is like a cash trade. When you do seva, you immediately reap the benefits of seva.

In Bhajan, when you are doing it, it takes a while for you to get or reap that benefit. Therefore, you should not look at seva as a burden, or speak ill of others, or think ill while you are doing seva. You should do it with a love of your Master while you are doing it.

The third important practice is Bhajan, or meditation. It is as important as eating food and drinking water. Because just as we eat food for our body and drink water for our body, it is equally important to do meditation for the soul.

By doing our meditation — our Simran and contemplation of the Master — we are strengthening our soul. And with the strengthening of our soul, the mind gets weaker and we are able to do our meditation better.

If we are not doing our meditation and we are constantly in the thought of all outward things, then the mind is becoming stronger.

So, therefore, we have to do our meditation and listen to Satsang every day. Meditation is like the food of our soul. And Satsang is like the water for our soul. Therefore, it is very important that we do meditation and Satsang every day.

When we do our meditation for a few days and then we leave it for a few days, we are not able to progress within. It is important for us to sit at a common place and do this practice every day.

When we sit for our meditation every day and we develop a practice of being able to sit for two and a half hours, then our Master Who is sitting within us, He will definitely shower His Grace on us.

If we don't do our meditation, then we are not giving the Master an opportunity to shower His Grace on us.

By asking for the Master to shower Grace, we will not get that Grace. We will get the Grace only when we do our meditation.

So, meditation is very important. We should not look at it as a burden. We should do it very lovingly and we should do it daily.

* * *

The atmosphere is quiet and it's early morning. We have woken up and the mind is fresh. A fresh mind is good for meditation. So, let us close our eyes and do our Simran and Dhyan.

5

Meditation Talk
02 Jan 2020 – Afternoon

When We Go Within, At Each Step, We Need Guidance And The Master Is Always There To Give Us That Guidance Within

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SWAMI JI MAHARAJ, IN HIS BANI, has written, "One should contemplate on the Form of the Master. Without contemplating on the Form of the Master, one will not be able to get salvation."

So, contemplating the Form of the Master while we are doing Simran at the Eye Center, is equally important. It is important to contemplate on the Form of the Master within.

In Sant Mat, the first stage of salvation is the devotion of the Master. Without the help of the Master and without the Grace of the Master, we will not be able to progress further and go to God Almighty — because God Almighty has no name, and He has no form, and He has no fixed location. So, with these eyes, it is not possible to comprehend God Almighty or contemplate on God Almighty.

The Masters have met God Almighty. They have manifested God Almighty with the Grace of Their Masters and They are connected with God Almighty.

It is very important, therefore, for us also to surrender to our Masters, so that They can help us go back to God Almighty.

So, it is important that, when we do our Simran, we should also contemplate on the Form of the Master and manifest the Form of the Master within. Once we have manifested the Form of the Master — the Radiant Form of the Master within — then He will be there at all times with us. Wherever we go, He will always be with there with us.

When we go within, at each step, we need guidance and the Master is always there to give us that guidance within. He is always there. At every step we take, He is there with us.

So, we need the help and Grace of the Master in this world and also when we go within. And, therefore, the Masters have sung the praise of Guru — or the importance of the Masters.

Kabir Sahib, in His Bani, has written, "If I make paper out of all the continents, and I take all the seven seas, the oceans, and make ink of all of them, and I use all the trees and all the forests and I make a pen from them, even then I will not be able to have enough material to write about the Master. I will not be able to fulfill what I have to say about the Master."

All the Masters have sung the praise of Their Masters. Even Sant Ji, before He would commence His Satsang, would always sing the praise of Sawan-Kirpal.

So, when we do our Simran, we should try to contemplate the Form of the Master at the Eye Center.

Now, oftentimes we are not able to clearly contemplate the Form of the Master. We should not then make a mistake of looking at a photograph, or contemplating on a photograph, or some outward thing like this.

So, we should contemplate the Form of the Master as we have ourselves seen the Master — whether it is at the time of the initiation, or when He is walking, or when He is giving His Darshan. Any of our memories of our Master, where we have actually met Him, we can contemplate on the Form that we have seen.

* * *

The atmosphere is quiet and let us make the most of it. Let us get connected with our Simran and Dhyan.

6

SATSANG
02 Jan 2020 – Afternoon

This Body Is The True Living Temple Of God Almighty

The paathi sings from the Bani of Sant Paltu Sahib...

Kamati drusti jo laavahi,
So dhyani parmaan,
Kamati drusti jo laavahi,
So dhyani parmaan.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. The life of Paltu Sahib is quite similar to the life of Ajaib Singh Ji. Paltu Sahib also spent about fifteen years doing pranayamas, and then he met his Master, Gobind Sahib Who gave him initiation. And after that, he went within and became a perfect Master.

Paltu Sahib says that — He is giving an example of a turtle and how that turtle pays attention to its eggs. He gives this example of how a disciple should have his Dhyan.

He gives the example of a turtle. When a turtle lays its eggs, it comes out of the sea and it lays its eggs in the sand. It lays hundreds of eggs in the sand, covers those eggs, and goes back into the sea.

That turtle then, in the sea, eats its food in the normal way. It protects itself from predators, but its attention is, at all times, on those eggs which it has laid on the beach. The turtle's attention is always on the eggs. It is said that if that attention even waivers for a second, then that egg gets spoiled. So, that turtle may go for several kilometers into the sea but its attention is always on those eggs.

So, Paltu Sahib is giving that example to us as to how we should have our attention focused on our Masters. We may go about our mundane activities and we may do all outward things, but our attention, at all times, should be within at the feet of the Master.

Paltu Sahib has given this example for all worldly people to take an example from. Because, we may argue that, we are worldly people, we have families, we have businesses, or we have our occupation, and we are tied up in all of these things, so how can we focus our attention on our Masters and God Almighty?

So, Paltu Sahib has given this example to the worldly people for having their attention focused on the Master.

He gives this example of the turtle and He explains how this turtle goes about its activities of living in the sea. It eats food. It saves itself from predators. And it goes around in several directions, but its attention is always on those eggs. And because of that attention, those eggs hatch and the young ones come — because of the attention of that turtle.

He says, "The same way, we should, while we are doing all our worldly things, go about all of those things, but keep our attention at the feet of the Master."

So Paltu Sahib says, "This is the kamat drishtee, or the 'real attention' that we should have as worldly people."

All these relationships which we have in this world are only for but a few days. And, eventually, we'll have to leave all these relationships behind. Like people leave us, they die and they leave us. Like that, we will also have to leave this world. And these relationships are not permanent.

So, the Masters say, "You should have your attention at the feet of the Master, which is permanent."

Currently, the way we have our attention — our love — our deep love and our attention is all focused in the outward love of all our relationships and other things and other attachments. We truly love all of these things and we truly have our attention focused on all these things. And only superficially, we are having love for the Master.

So dhyaai parmaan surathi se anda seve,
So dhyaai parmaan surathi se anda seve,
Aap rahe jal maahi sookhe me anda deve.

Paltu Sahib says, "Till you invert that attention to the feet of the Master and you truly have your love and affection at the feet of the Master, you will not be able to progress on this Path."

So, Masters say, "The only way that one can do this is by doing Simran because, by doing Simran, we are able to develop our love and affection automatically to the Master. And all the transformation is brought about by doing Simran itself."

If we simply resolve to have our attention focused inwardly and to develop our devotion and love for the Master, it will not happen. What we should, therefore, do is continuously do our Simran. Because, by doing so, the Simran itself will bring that love and affection towards the Master and that Simran itself will get our attention focused within.

Simran is a very powerful tool and a very powerful practice. It is with Simran only that great sinners like Valmiki became brahmarishis. And it is Simran only which can bring about that transformation within us.

Jas panihaari kalas bhare maarag mein aave,
Jas panihaari kalas bhare maarag mein aave,
Kar chode mukh bachan chhit kalasa mein laave.

Paltu Sahib gives another example. We may have doubts about what kind of evidence there is for true meditation or true Dhyan. How can we say that we have a true Dhyan and how can we say that we have that affection within us?

So, He gives another example. There are villages in the hilly areas and there is no water availability in the hills. So, they have to come to the foothills to fetch water. And they are unable to carry very big pots of water. So, they carry small pots. And they carry several small pots. Like, each girl will carry about four or five pots. And they come to the foothill to fetch water.

So, they come down to the foothills and fill those pots of water. They carry two pots of water, one above the other, on their head. And in each hand, they hold one pot. That way, both their hands are tied up to those pots. And they balance the two pots on their head.

And, that way, they come in with their friends and all of them are carrying these pots and they all climb back to their village. While they are going up, there are ups and downs on the path — and these are narrow paths. And, despite all of that, and despite talking to each other and joking with each other, they keep their attention on those pots so that no one drops the water from those pots.

So, in the same way, for a disciple, he may go about all his worldly activities but his attention is focused within. And he achieves what he has to do at a worldly level. And he also builds the balance of Naam by keeping his attention focused at the feet of the Master.

Many times, people feel that by staying in households, one is not able to achieve spirituality and, therefore, they leave their houses. They go and stay in the ashrams, or they go and stay in the jungles or forests and they feel that, in that solitude, they will be able to get their spirituality.

But, Masters say, "You can achieve your salvation in the very warmth of your households by doing it this way — where your attention is focused within and you go about your daily activities in a routine manner."

Even Sawan Singh Ji Maharaj had a household and he was doing his service in the army with the British government. And the duty was very onerous and, for almost twelve hours, he would have to work. And, when he would come back after a very

difficult day, he would come back and have his food. And then he would start doing his meditation. But he would feel very tired when he would do his duties.

And, that way, days passed and he once wrote to his Master, Jaimal Singh Ji Maharaj, and requested Him that he should leave his job and come to the ashram. And there, he could devote himself to meditation and spirituality.

So, when Jaimal Singh Ji Maharaj read that letter, He felt sad. And He wrote back to Sawan Singh Ji Maharaj. And He advised him that he should not leave his job because there were certain karmas, there were certain deeds, that he had to redeem in this particular manner only. And if he didn't do that, if he were to leave his job and comes to the ashram, then he would have to take another life to redeem those karmas.

So then, Sawan Singh Ji Maharaj obeyed the instructions and advice of his Master and he built a bairagan where one can stand. And it has two handles fixed into the wall.

So, it was difficult. He would feel very sleepy when he would sit. So, he did his meditation by standing and bracing himself against that bairagan and tying his hair to the wall. That way, he did his practice and he did his meditation.

Whenever he would feel sleepy and he would doze off, he had tied his hair to the wall and, because of that jerk, he would again get up — he would awaken — again, he would do Simran for three, four times. And, that way, by this continuous practice, he perfected his Simran.

So, that way, the Masters have perfected their meditation. And They have gone through these difficulties Themselves also.

Similarly, when we are going about our worldly activities and responsibilities, we should also keep our attention focused on the Master. And we should also keep doing our practices.

Phani mani dhare utaari aap charane ko jaave,
Phani mani dhare utaari aap charane ko jaave,
Vah gaafil na parai surat man maahi rahaave.

Paltu Sahib gives another example of a snake which has a pearl and how that snake protects that pearl.

There are some snakes who that have this precious stone, which is called a manik, and they preserve this precious stone within and they keep it inside them. And when everything becomes quiet outside and it is dark, they take out that precious stone from inside their mouth.

So, that snake takes out that precious stone and that precious stone has the luminance of a lamp. And, seeing that luminance, all the moths and all the other insects around, they come, attracted by that light. And when they come there, that snake eats those

insects. So, that snake moves around to catch its prey but its attention is always on that precious stone which it has. And, whatever it does outside, it comes back to that precious stone.

Like that, we should also have our attention at the feet of the Master within and we can go about all our activities.

If someone steals that precious stone from that snake, that snake kills itself by banging its head against that tree. And it cannot live without that precious stone.

So, Paltu Sahib gives different examples for the attention. And, like that snake, it goes about doing all its activities but it comes back to that precious stone.

Like that, we should also keep our attention focused within at the feet of the Master. And by doing so, we will be successful in this life, in the worldly context, and also, we will be successful on our Path to go within.

Masters give different examples and try to awaken us and caution us. Outward, the normal worldly people are not even aware of this and they truly are lost in this duality of the world. And they are going about all their activities and they are not thinking outside of that. But we have come to the Satsang. We understand the reality. We have been given this intellect to understand by the Masters.

Masters, therefore, give us examples and explain that we are in this world. We have seen our elders leaving us. They pass away. And, like that, we will also be passing away one day.

So, The Masters say, "Use this life and focus your attention within."

The attachment that we have for all outward things is very deep. And it is this attachment that continuously is bringing us again and again into this ocean of life and death.

So, Masters give us several examples and explain to us, "Go about your activities, but keep your attention focused within. Keep your love and your attention focused at the feet of the Master. And, that way, you will be successful in this life in a worldly context and also within."

Palatu sab kaaraj kare surat rahe alagaan,
Palatu sab kaaraj kare surat rahe alagaan
Kamati drusti jo laavahi, so dhyani parmaan.
Dil mein aave hai nazar us maalik ka noor,
Dil mein aave hai nazar us maalik ka noor.

Paltu Sahib says, "Within this body there is luminance — there is the Light of God Almighty. And the Sound Current is also resonating at the Eye Center. But because

our mind is outwardly focused, we are unable to hear that Sound Current and see the Light within."

People feel that God Almighty is in the forest and they go in that solitude to search for Him. Or others feel that He is in pilgrimages. Yet others feel that He is in the temples or the churches and they spend their whole lives trying to search for Him outside.

Masters say, "God Almighty and His Kingdom is within these six feet of body that we have. And nobody has ever been able to get God Almighty outside. And it is only within when we go that we go to God Almighty."

* * *

Sheikh Taqi searched for God Almighty outside in the mosques and he went on several pilgrimages. He eventually came to Tulsi Sahib and asked Him how to realize God Almighty.

Tulsi Sahib told him, "To achieve or realize God Almighty, first you cleanse your mind. You make it receptive for God Almighty to come. So, first you get the attention of others removed from your mind and cleanse your mind. And then, God Almighty will come."

He says, "To get God Almighty, first cleanse the temple in which you are going to call Him. That is the temple of this body."

Like, when we want to invite a minister into the village, we immediately go about cleaning the village and making it tidy. And we keep a clean place where we put up a tent and then invite the minister to visit that village.

Like that, a minister is still a human being, but we want to call God Almighty. So, at least, we should make our place, our temple, clean for receiving God Almighty.

So, in our mind, we should also purify and cleanse our mind. But, instead, in our mind, we have got so many wishes. We have got so many attachments. We have slander in our mind. And we have ill thoughts in our mind. And yet, we want to call God Almighty and ask Him to reside in our mind.

So, if you remove the filth of all of this from your mind, then God Almighty will come and reside in yourself.

In order to cleanse our mind, the Masters have given us Simran. And Simran is the tool by which we are able to clean our mind and purify it.

So, He says, "We go out and we clean the temples and the mosques to realize God Almighty. And we do all things — we light incense there. But, these six feet of temple, which God Almighty has Himself created, we are not cleaning this temple to make it receptive to receive God Almighty."

He says, "Go and search for a True Master with humility and surrender to that Master and He will give you the Path to go back to God Almighty."

All the Masters have sung the greatness of this human form, this body. And it is in this body of nine doors that, when we leave, we are able to realize God Almighty.

Us maalik ka noor kaha ko doondan ko jaave,
Us maalik ka noor kaha ko doondan ko jaave,
Sab mein poor samaan darash ghar baithe pave.

Paltu Sahib says, "Why are you going outside and searching for God Almighty? He is residing within everyone. Go within and you will be able to realize God Almighty."

So, Masters give us the True Path of how we should go within and realize God Almighty. People search outside.

Even Somanath Baba Ji spent three years trying to search and realize God Almighty and he sought some Master outside in the Himalayas. He searched for three years for that. And, eventually, he went to Beas and, at the feet of Sawan Singh Ji Maharaj, he got the Path to go within. And when he practiced that, he got true peace and he left his pranayamas and he became a perfect Master.

So, the Masters say, "This body is the true living temple of God Almighty."

Dharati nab jal pavan tehi ka sakal pasaara,
Dharati nab jal pavan tehi ka sakal pasaara,
Chute baram ki ghati sakal ghat takurdwaara.

Paltu Sahib says, "Everything you see, every cell that is there in this world and this universe, everything that you feel and see around you, everything has God Almighty. Everything is an element of God Almighty."

Yet, many scientists believe that there is no God Almighty and all this has happened by accident, but that is not true. And, if there is something, then someone has made it. And, that way, this world has also been made by God Almighty. He has made this world and He is there everywhere. He is omnipotent and there is no place which is devoid of God Almighty.

When we do our practice to go within, and when we go within and realize our True Self, we see for ourselves that He is present in each and every cell in this world. So, we have to go within this temple created by God Almighty. It is not just flesh and blood, but it is a very priceless temple created by God Almighty Himself in which He has kept His sixteen planes, His kingdom, and He Himself also is residing within it.

But we cannot see it with our eyes. For seeing that, we have to open the eyes of our knowledge and we have to go within to realize that and to open those eyes. When we

practice and we open our Third Eye, there we realize ourselves. And then, we manifest the Form of the Master and we also manifest God Almighty within.

* * *

Bhai Wazira was a Muslim and he was a disciple in the ashram. And he would do a lot of seva and he did a lot of meditation also. He would meditate till late night and, for such disciples who are doing so much meditation, the Masters always shower Their Grace on them. And that way, he left his nine doors and he went within and he realized himself. He then manifested the Radiant Form of the Master within. And he was so ecstatic in that love that he went about dancing. And, in the morning, when he came out, he embraced the eucalyptus tree that was there and he said, "The Master is inside this tree."

Like that, when some animal would come inside the ashram, like a cow or something, he would embrace that cow and say, “The Master is within this cow."

That way, if a dog would come in, he would embrace the dog and ask him (he would be speaking to his Master) and he would ask Him, “Where are You coming from?

And, like that, he would embrace the eucalyptus tree and ask the tree why it was standing there?

So, the other sevadars, when they saw him behaving like this, after two, three days, they went and complained to Sawan Singh Ji Maharaj. They complained to Sawan Singh Ji Maharaj, and told Him about his behavior, as to how he was embracing the tree and asking the tree how the Master is standing there? Or embracing the cow and asking the cow from where the Master is coming?

So, when Sawan Singh Ji Maharaj came to know of this, He said, "Oh, he is showing it outside like this?” And no sooner had he said this than all the inward visions that Bhai Wazira was getting, all of that immediately stopped.

When this happened, Bhai Wazira felt very sad and he was unable to go within in his practice. And all those visions stopped. He even stopped eating his food. And he would continuously sit for meditation but he could not go within in that meditation. So, he became weak and, after a few days, he could not even go for doing seva. And he would sit for meditation for long hours, but his soul would not progress within.

The sevadars there felt sad for Bhai Wazira, but they did not have the courage to go and tell Sawan Singh Ji Maharaj. So, they went and requested two other disciples of Jaimal Singh Ji Maharaj and asked them to request Sawan Singh Ji Maharaj and tell him about Bhai Wazira.

So, those two disciples also came and they met Bhai Wazira and saw his condition. And, the next morning, they went to Sawan Singh Ji Maharaj. And, when they went up to meet Him, they bowed to Him and ask Him for forgiveness.

When they asked for forgiveness, Sawan Singh Ji Maharaj asked them what had they done to ask for forgiveness?

They told Him, “It is not for us, but for Bhai Wazira, because now he is in this condition. And if You do not forgive him now, he will not be able to live long like this. So, please forgive him.”

So, Sawan Singh Ji Maharaj summoned Bhai Wazira and two sevadars helped him to come and climb up to Sawan Singh Ji Maharaj's quarters. And there, Sawan Singh Ji Maharaj made him sit and admonished him and told him, "When you were given these experiences, you should not have exhibited them outside. You should have digested them and kept them to yourself. So, now, don't repeat that same mistake.”

So, he begged for forgiveness and he said, “This will not happen again.”

And then Sawan Singh Ji Maharaj forgave him and, as a result, he again, when he sat for meditation, he opened the Third Eye and again all those experiences started.

Now, after that, he decided that he would not speak to anybody and keep all of this to himself only. And he would only do his Simran and Bhajan and he would not speak to anybody. As a result, his name was also changed to ‘Moni Wazira’.

So, the kingdom of God is within and if we are able to do our practice of two and a half hours or three hours of meditation, then we will see for ourselves that He is there in each and every cell and we will be able to experience that.

Til bar naahi kahi jahan nahi sirjanhaara,
Til bar naahi kahi jahan nahi sirjanhaara,
Vohi aave nazar poora viswaas hamaara.

Paltu Sahib says, "Even in a sesame seed, God Almighty is there." So, even that small a speck is not devoid of God Almighty. And when one goes inside, then he realizes and sees for himself.

When we experience this and we see for ourselves, our ego is quashed at that time because then we realize that it is Someone Else Who is doing all of this and it is not we who are doing this.

Palatu nere saach ke jhoote se hai dhoor,
Palatu nere saach ke jhoote se hai dhoor,
Dil mein aave hai nazar us maalik ka noor.

Paltu Sahib, after explaining all this, says, “God Almighty lies in truth. And when we are able to get rid of the falsehood that we have within and we tread the Path of Truth, then we will be able to realize God Almighty.”

Masters say, “Indeed, the devotion of the Masters is very difficult because we have to tread this Path of Truth. And, if we take a wrong step on this Path of Truth, we are not able to progress within."

So, gradually, to progress on this Path, it is important for us to do our Simran. By doing Simran, we cleanse our mind and we make the mind pure. And then, we are able to maintain that Path of Truth.

The Masters have given us a very powerful weapon — the weapon of Simran — and by Simran, we are able to go within. It is only with the Simran, by doing Simran, that we are able to cleanse the mind and get it rid of the deeds that we have built up — the filth of the deeds that are built around it. And when we are able to only cleanse that — cleanse the mind of those deeds — we are able to go within.

So, Simran is the panacea of all ills and all vices and it will automatically be able to bring about that transformation within us and make us fit for going within.

* * *

I realized the importance of Simran and the impact of Simran when I went to Somanath Baba Ji and He put me on the seva of guarding the boundary of the ashram. The ashram was nearly a hundred and eleven acres and, in the night, I would take rounds of the ashram. It was quite an expanse and it was a long walk. And I would do Simran continuously when I did this night duty. And I realized that immediately brought about a transformation. The speed at which it brought about a transformation was amazing. And it was only because of Simran.

Later, despite this progress and despite this transformation, there were other influences that happened later in life which got me a little away from Simran. But when I went back to the residence of R. R. Singh, he again motivated me and I got the Simran going again and that, again, brought about a transformation.

* * *

So, it is very clear that you should do your Simran as much as possible. And the more Simran you do, the faster you will progress and you will be able to go within. If you’re not able to do your Simran, you will not be able to go within as fast.

By doing Simran, automatically, we will develop our love and affection for the Master. And, automatically, we will start getting a transformation around us.

The first step on the Path of spirituality is Simran. We should focus all our attention towards doing Simran and towards perfecting our Simran. We should not run after the Sound Current now. We should focus on Simran. Once we perfect the Simran, we will be able to manifest the Radiant Form of the Master within. And, with His Grace, we will manifest the Sound Current. Once we have perfected this and we have crossed

this first step, then it is only the Sound Current. We have to listen to the Sound Current and we get the Darshan of the Master within.

Palatu nere saach ke jhoote se hai dhoor,
Palatu nere saach ke jhoote se hai dhoor,
Dil mein aave hai nazar us maalik ka noor.

Radhaswami.

7

Meditation Talk
03 Jan 2020 – Morning

By Meditating And Reducing Our Kriyaman Karmas, At The Time Of Our Death, We Will Not Have To Undergo A Lot Of Suffering

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KAL HAS MADE THIS WORLD and he has made karmas the essence of this world. So, on the basis of karmas, as people incur the karmas, they have to redeem those karmas.

There are three types of karmas. One is Kriyaman karmas. These are the deeds that one incurs during the lifetime.

The second type of karmas are Pralabdh karmas, or your fate deeds. These are the deeds which have been taken from your store of earlier lives — the deeds that we have incurred there. And this life is cast on those Pralabdh karmas. This body and this life are cast on those Pralabdh karmas, or fate deeds. And our gains, losses, good health, bad health, sorrow, joy, all of that is set according to the Pralabdh karmas.

The third is the Sanchit karmas. The karmas that we incur in this lifetime, Kal takes out some of these karmas and stores them for future lives, to be set aside for a later date. These karmas are stored at the Brahm level. And, to cast a life, whenever the karmas are short, then the additional karmas are taken from this store of karmas.

When we do our meditation, we are able to reduce, or redeem, the Kriyaman karmas, the karmas that we have occurred in this lifeform itself. Even the Masters are able to reduce that burden. But They do not reduce the burden of the Pralabdh karmas because your life has been set on those karmas. So, They sometimes reduce the impact of those karmas. But They can't altogether remove those karmas from our life.

These are so profound that, with the best of astrologers also, we are not able to change the destiny or change the fate of these karmas.

Even for the great Lord Rama who was himself an avatar, the greatest astrologer, Vashist, had gone to higher levels of austerities and he predicted and he took out the date for the crowning ceremony of Lord Rama. But as fate had it, at that very moment, Rama had to leave his crown aside and leave his kingdom and had to go in the jungles as a part of his fate deeds. So, in his life, he was fated to live for fourteen years in the jungles and even he was not able to avoid that.

We do several good things, but sometimes we suffer and we have sorrow as a result. All these are effects of Pralabdh karmas.

The Sanchit karmas are all stored from all our previous lives and this life. They are all stored in Brahm. When the Master, with His Grace, takes the soul to Par Brahm and He crosses the Brahm, at that time, all these Sanchit karmas are destroyed.

So, karma is the essence of this life. And as one does his deeds, he has to go into the future lives and redeem these deeds.

But for those who have a True Master, the True Masters minimize those karmas and redeem those karmas. And, after this life, they don't have to take another life, another birth. Instead, the Masters keep them in the higher planes and get them to redeem their karmas in those planes, so they don't have to come again into this ocean of life and death. The Masters keep them either at the eighth plane or the tenth plane, according to how much practice they have done. And then They take them further from there.

So, we should do our meditation every day so that we are able to reduce the burden of our Kriyaman karmas. And, because of this, at the time of our death, we will not have to undergo a lot of suffering.

* * *

The weather is quiet and we should make the most of this. We have woken up. Our mind is fresh. So, we should close our eyes and get connected to our meditation.

8

Meditation Talk
03 Jan 2020 – Afternoon

Within These Three Worlds, Everyone Abides By The Law And Rules Of Kal — But the Masters Abide By The Rules Of God Almighty

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ONCE, SAWAN SINGH JI MAHARAJ WAS WORKING in his office and He had a friend called Kehar Singh. It was 5:00 PM and it was the close of office hours and Sawan Singh Ji Maharaj was working. So, Kehar Singh, who was His office colleague also, came and he told Sawan Singh Ji Maharaj, "It is 5:00 PM. Let us leave and let us go home."

Sawan Singh Ji Maharaj said that it would take about fifteen minutes more for him to complete his work. And then both of them could go together.

So, Kehar Singh told Sawan Singh Ji Maharaj, "Leave it now. God Himself will complete that work."

Sawan Singh Ji Maharaj asked him, "Which God is going to complete this work?"

When Sawan Singh Ji Maharaj asked him, "Which God is going to complete it?", Kehar Singh just thought to himself — he had this doubt — there is only one God. Why is Sawan Singh Maharaj saying, 'Which God?'"

He did not mention anything to Sawan Singh Ji Maharaj, but this doubt remained in his mind and he kept thinking about it — about the comment of Sawan Singh Ji Maharaj. And even into the night, he was thinking about this, but he did not get any answer to it.

So, he kept thinking on these lines and he thought to himself, "I am aware that there is only one God Almighty. So, why is it that Sawan Singh Ji Maharaj said, 'Which God'? And maybe he got a doubt, "Is there perhaps another God that he is referring to?"

So, in those thoughts, he went to sleep. And when he was sleeping, Jaimal Singh Ji Maharaj came in his dreams.

So, Jaimal Singh Ji Maharaj came in his dreams and He answered this. He saw this doubt of Kehar Singh and He told him, "Yes, there is indeed a 'God' of these three

worlds. That 'God' is different and, to these three worlds, he is 'God'. But the God that Masters refer to — God Almighty — He is different."

The 'God' of these three worlds, and the owner of these three worlds, is Kal. And Dayal is the God Almighty, Who is the God of all Creation.

Dayal resides in Sat Lok-Sach Khand. He has never taken an avatar and come into these worlds. And all these souls are elements or the essence of God Almighty.

These three worlds have been created by Kal and he is the 'God' of these three worlds.

So, in the morning, when they met in the office, Sawan Singh Ji Maharaj laughed and asked him, "Now, it is settled. You, however, did ask me yesterday as to which 'God' I was talking about."

So, Kehar Singh said, "No, Jaimal Singh Ji Maharaj came and He cleared my doubts." Sawan Singh Ji Maharaj then asked him as to what Jaimal Singh Ji Maharaj told him?

So, he repeated what Jaimal Singh Ji Maharaj had told him — that, it is Kal who is the 'God' of these three worlds. And the God of the Masters is the God Almighty, or Dayal.

* * *

So, that is how, in this world also, all the people, all the rituals, and all the religious practices are set for Kal as a 'God'. And even the Vedas do not see beyond these three worlds. They also stop at that.

The four Vedas have also emanated from Brahma. And even in the four Vedas, they do not refer to God Almighty beyond these three worlds.

But the Masters — the Saints— They have seen the worlds and the planes beyond these three worlds and They preach about those practices of the worlds beyond Brahm.

So, within these three worlds, it is the law of Kal which works and everyone abides by these rules of Kal.

But the Masters, They preach or abide by the rules of God Almighty.

* * *

The weather is quiet and we should make the most of this time. And let us close our eyes and sit for meditation.

9

SATSANG
03 Jan 2020 – Afternoon

If We Sacrifice All Our Things For The Master, Then The Master Also Sacrifices Everything For Us

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The paathi sings from the Bani of Sant Kabir Sahib...

Guru se lagan katin hai bhai,
Guru se lagan katin hai bhai,
Lagan lage bin kaaj na sarihai,
Jeev pralay hoyi jaayi.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has talked about a gurumukh disciple who fulfills his devotion when he manifests the Radiant Form of the Master within.

He starts in this Bani by saying that it is very difficult to develop true love and affection for the Master because the mind is carrying the filth of its deeds for so many millions of lives. And, therefore, it is difficult to have that true love and devotion for the Master.

We have manifested our love in our families and in our relationships and also in the world outside. And, therefore, it is very difficult to get that true love diverted towards our Masters.

So, He says, "Till we are able to divert that love and affection which we have for all the world outside to the feet of the Master, the soul is going to keep coming, again and again, back into this ocean of life and death."

We have developed, recently, from a time perspective, our love for our Master. But the mind is so attuned to going outward and it has all its love spread in the outward matters and relationships. And, therefore, it is very difficult to achieve that true love for the Master.

So, if we see the lives of all the gurumukh disciples, all of them have had immense and unbroken love for their Masters. And that is how they have been able to go within and manifest the Form of the Master.

* * *

There is this story of Bhai Lehna. He used to stay in a village and he used to worship this deity which was at a few kilometers distance from his village. And, once a year, they would go — all the villagers — would go and paid their obeisance to the deity.

This temple was about fifty, sixty kilometers away and he would pay for the fare of all his fellow villagers. And he would arrange their visit once a year.

In the earlier times, people would carry out their journey by walking for long distances and every ten, fifteen kilometers, they would stop and prepare food. And then continue onward.

So, it so happened that, there was of Satsang going on at a distance of around ten, fifteen kilometers, where they stopped. So, they decided to listen to the Satsang — attend the Satsang — and all of them sat in the Satsang and listened to the Master.

Now, that impression was not carried by most of the villagers, but Bhai Lehna was very impressed by that Satsang and each sentence that the Master spoke was affecting him like an arrow.

So, there was a langar after that and all of them had their langar — had their food — and they stayed overnight at that place. And, in the morning, they decided that, since they had to travel a lot, they should leave early.

But Bhai Lehna told them, “I will give you the money for your travel expenses and all of you should carry on. I would like to stay here for a few more days and I would like to attend the Satsangs and be in the company of the Master.”

So, over that ten, twelve-day period, waiting for those villagers to come back, Bhai Lehna stayed there in the company of the Master. And His love there brought about a complete transformation within him.

So, when his villagers came back, they told him, “You have stayed here for quite a few days now, so let us now head back for the village.”

But Bhai Lehna told them, "No, you take some more travel expenses and all of you should go back to the village. I would like to stay here for a few more days.”

Thereafter, Bhai Lehna never left the place. And he spent all his time in Satsang and seva at his Master's ashram. And he became a gurumukh disciple and he became a true Master. And, later, the people knew Him by the name of Angad Ji Maharaj.

So, He continued in the lineage of the Masters after that.

Such gurumukh disciples, when they go and listen to their Masters, each sentence spoken by their Masters affects them like an arrow. And that brings about a transformation in them and they completely pay their attention to the Master — they

move their attention from the world outside and they stay focused in the love of their Master.

So, Kabir Sahib says, “Till you develop that true love and affection for your Master, you do not get success on this Path.”

Jaise papiha pyaasaa bhoodh ka
Piya piya rati laayi,
Jaise papiha pyaasaa bhoodh ka
Piya piya rati laayi,
Pyaase praan tadap din raati,
Aur neer na bhaayi.

Kabir Sahib gives an example of how the love and affection should be at the feet of the Master. He gives the example of a chatrik bird. This is a very unique bird which drinks water only during the constellation of Swati. When the Swati constellation is there for about ten to twelve days, it only drinks the water, which are these raindrops which come during that time. And the rest of the year, it doesn't drink any water.

It is so resolved in this faith that it only accepts that water which is there in that constellation of Swati and it remains thirsty throughout the year. And, it even gives up its life if it does not get water. But it does not drink any water outside.

Once, it so happened that Kabir Sahib was walking by the banks of the river Ganges. And it was the month of May and, at about 5:00 P.M., He was walking by the banks when he saw this chatrik bird. It was very thirsty and it was the month of May. So, it was very hot and this bird was crying out for water and there was no rain at that time. So, it fell into the Ganges.

Though it fell into the holy river Ganges, it did not drink that water. Instead, it kept its beak outside of the water and it gave up its life.

So, seeing this behavior of this bird and seeing the resolve of the bird, Kabir Sahib was amazed — and He has made a reference to this in His Bani also — that, following its own principles not to accept water anywhere else, this bird, for those principles, has given up its life.

So, this bird, in the rest of the seasons, just keeps shouting out, as it is thirsty; and it says, "peehu, peehu," all the time. And that is the example that Kabir Sahib is giving — that is how we should have our love and affection for our Masters.

Jaise miraga shabd sanehi,
Shabd sunan ko jaayi,
Jaise miraga shabd sanehi,
Shabd sunan ko jaayi,
Shabd sune aur praan daan de,
Tinako nahi deraayi.

Kabir Sahib gives another example. He gives the example of a deer. The deer has this love for a certain type of sound and it gets enchanted by that sound. And it gives up everything that it is doing to get close to where that sound is coming from. And the hunters also use this weakness of the deer and they also camouflage themselves and play that instrument to create that sound and music. And that enchants the deer and brings it towards them.

So, these hunters, when they want to catch a deer, they dress accordingly. They remove their dress and put leaves around themselves so that they are fully covered with leaves. And only they can see. And then they go and they play this instrument.

When the deer listens to this instrument, it gets enchanted and it gets attracted to come and listen to that, to see where that sound is coming from. And when it comes near, the deer is unable to distinguish between the hunter and the leaves. It places its head on that instrument. And then, the deer gets so enchanted by that and it completely forgets everything else and just lies down motionless on that instrument. And so, the hunter then can catch that deer very easily.

So, Kabir Sahib says, "It is this weakness of the deer which, otherwise, is such an agile animal. It is impossible to catch a deer. But because of this weakness and because of its love for that sound, one can easily catch it."

Kabir Sahib says, "We should have that love for our Masters, like the deer has that love for that sound."

Jaise sathi chadi sath upar,
Piya ki raah man bhaayi,
Jaise sathi chadi sath upar,
Piya ki raah man bhaayi,
Paavak dekh dare woh nahi,
Hasath bait saraa maayi.

He gives another example of sati. This was a practice earlier in India where devoted wives would give up their lives for their husbands — for their husbands who had passed away.

So, satis were devoted wives who would want to give their lives for their husbands. When the husband would die, the sati would feel the bereavement, and she would say, "He has left for a very long time now and I have to go to him." And others in the family, and friends, would discourage her from doing so. And they would tell her that her children were young and she should take care of her children. Or her family or her inheritance. All of that they would say to discourage her. But she would want to give up her life for her husband.

So, she would not listen to all of them and she would sit on the funeral pyre of her husband and she would keep the dead body of her husband in her lap and she, herself, would light the funeral pyre.

So, like that, Kabir Sahib gives different examples, and He says, "Like the sati cannot stay without her husband. Like that, the disciple should have his love and affection for his Master and should not be able to live without his Master."

* * *

It so happened that Guru Nanak Sahib was about ninety years old and His wife would insist that their sons, Sri Chand and Lakshmi Chand, should be allowed to ascend to His place and they should carry on the practice. But He would often not accept that.

And once, He said, "Okay, I'll call everyone." So, He called Sri Chand, Lakshmi Chand, and He called all His other disciples also. And there was Bhai Lehna also in that.

He took all of them with Him and they walked a distance. There was this babul tree, which has all thorns. And it has small yellow flowers. So, He stood near that tree.

When everyone gathered around the tree, He told them, "See, this tree has such beautiful mangoes. Someone, climb up and shake the tree and let's have those mangoes."

So, listening to that, Sri Chand and Lakshmi Chand and some of the other disciples, felt, "Guru Nanak Sahib has become senile. He has crossed ninety. He has seen this babul tree and He is saying there are mangoes on this tree. And He's asking us to climb this tree, which is full of thorns."

So, they stood a little aside from near the tree. And, that way, all the disciples — Lakshmi Chand, Sri Chand, all of them — stood at a distance and they did not want to climb the tree. But only Bhai Lehna was standing with Guru Nanak Sahib, and Guru Nanak Sahib asked him, "Will you go up and shake the tree and let the mangoes fall?"

Bhai Lehna said, "If you are saying so, I will do it."

Now, a babul has got very sharp thorns and it is very difficult to climb a babul tree. But, somehow, Bhai Lehna managed to climb and he shook the tree and ripe mangoes fell down from that tree.

So then, they continued walking further and, at a distance, there was this newly made tomb of a small boy — some eight-year-old boy. He had died and they had buried him there. And, in the night, animals had uncovered that tomb and they had taken that body out. But it was stinking, so the animals also had not eaten that body.

When Guru Nanak Sahib came there with all His followers, He saw that decomposing body of that child and it was stinking. So, He announced to everyone, "Whoever eats this body, I will give him my place in the ashram and he can continue as my Successor."

So, the body was stinking. And, everyone again thought, "Guru Nanak Sahib has completely become senile and He's asking all sorts of weird things to be done." So, all of them could not stand the stench of that body and they stood aside. Only Bhai Lehna was standing with Guru Nanak Sahib.

Guru Nanak Sahib asked him, "Lehna, would you like to eat this body?"

So, Lena said, "Yes, if you say so."

Then, He said, "Okay, eat."

Lehna said, "Should I start from the leg or should I start from the head?"

He said, "Do wherever — start wherever you want, but start."

So, the moment he started to eat, that body completely changed into Parshad.

And it was a very good smell coming from that and he started eating from that Parshad.

So then, thereafter, all the others also came and started eating the Parshad.

And later, Angad Ji, that is, Bhai Lehna, succeeded Guru Nanak Sahib.

So, that way, as long as we don't have true love and affection for our Master, we are not able to get that success.

Kabir Sahib has given different examples of how that chatrik bird loves the raindrops of the Swati constellation; and likewise, the deer loves that sound and is willing to give up its life for that sound; and also, the sati is willing to give up her life for her husband. Like that, we should have that unfailing love and affection developed for our Masters to be successful on this path.

Do dal sanmukh aan jude hai,
Soora leth ladaayi,
Do dal sanmukh aan jude hai,
Soora leth ladaayi,
Took took hoyi gire dharani par,
Kheth chod nahi jaayi.

Kabir Sahib, again, gives another example. That, at the time of war, when the brave soldiers are facing each other for a fight. They can only see the enemy. They don't see here and there. So, that brave warrior doesn't think of his children and his family and all the other things. He is only there ready to fight – either to take a life or to give a

life. And such brave warriors fight till the end. Their hands and legs get cut, but they continue to fight as long as they have their life, and they die fighting.

So, these brave warriors love their motherland. And they are willing to give their life for their motherland. And they only know there when they are facing the enemy to fight, or to die. So, that way, their love of their motherland is unfailing. And they are not swayed by any other thought.

Like that, Kabir Sahib says, "We should have our love and affection for our Master."

There is only one love that we have. And we can direct that love either in outward things and attachments, or towards the feet of our Masters. So, we cannot have that duality of love in both directions.

Today, that love is towards all our outward pursuits and relations and family. And this is because of our earlier millions of lives and impressions on the mind. So, it is difficult to have that love focused at the feet of the Master. But, when we follow the instructions of the Master, and when we do our Bhajan and Simran then, automatically, that love starts emanating for the Master.

* * *

You all know about Sant Ji and, after his retirement, he had built a house — a three-floored house in Kunichuk. He had bought about fifty acres of land and he spent all his savings of his retirement in constructing that house and in farming for that place. So, during the second visit of Kirpal Singh Ji Maharaj there at Kunichuk, Sant Ji was working in the farm and it was quite hot. He had also removed his turban and he had kept the turban on the ground.

At that time, Kirpal Singh Ji arrived in His car. And as soon as He came, Sant Ji bowed to him. So, when he did that, Kirpal Singh Ji instructed him that he should leave this house and this farm and all his belongings there. And he should go to 16 P.S.

So, when he got these instructions from the Master — Master Kirpal Singh Ji — he bent down to pick up his turban to follow that instruction. But then, Kirpal Singh Ji asked him, "Why are you taking that turban also?" Then he went to take his shoes, and even for those, Kirpal Singh Ji said, "Why do you need those also?"

And it was barefoot and without turban that he left that place, following the instructions of his Master.

So, thereafter, he never turned back. He went to 77 R.B. and then later, to 16 P.S. And he never came back to that place, as his Master had instructed. And his family members later took that place and they stayed there.

So, that shows and reflects a true gurumukh disciple and how he leaves the rest of the world for his Master. Now, if we are not even able to give that much importance to a

Master — over our worldly attachments and things — then how can we call ourselves 'gurumukh'.

Later, he sat for eight years and did his meditation in the underground room at 16 P.S., and he was showered with all kinds of Grace by Master Kirpal.

So, the point of saying this is, when the Master asks and expects from the disciple, He gives in return many-fold back to the disciple.

We should realize that this life is not permanent. It is only for a few days. We have seen our ancestors leaving their properties behind. And yet, having seen that our ancestors have left all this behind, we are still attached to these properties today.

If we are able to get over this shortcoming, if we are able to have that love and affection at the feet of our Master while we carry on and continue with our duties in this world then, in this life itself, we will go to Sach Khand. There is no station in between at which you will have to stop and redeem your karmas.

If we sacrifice all our things for the Master, then the Master also sacrifices everything for us.

So, when we are able to have that kind of a love and affection developed within us for our Masters, then that God Almighty is not anywhere far away. He is within us only, and He will then open our within and allow us to come in.

Whichever Masters have given you initiation, it is important that you do your contemplation of those Masters. All your account is with those Masters Who have initiated you.

We should not be disappointed and feel that They have left us and They are not around us. Your Masters are all very much around you and, when you develop that love and affection, you will realize that They are always with you.

Sant Ji used to always say, "The Master never dies. The body is there only for a few days, and one has to leave the body behind. But the Master is always with His disciple."

We should not have wavering faith in our Masters. We sometimes feel that perhaps we should change our Master and we should go to a new Master. We should not do that. Our Masters are Attained Souls and They have given you initiation. You should develop your love and affection towards Them.

When we change our Masters, we go from one Master to the other — sometimes three Masters — then we also have that duality within when we are contemplating on the Masters as to which Master is going to come and take us and Who should we be contemplating on.

So, in your lifetime, there is only one Master Who will fulfill you. And you should not bother about changing or looking for new Masters. Even if you go to the other Masters, you will definitely benefit from those Masters because you will get Their Darshan and you will get the benefit of that Darshan and your karmas will reduce as a result. Or you will listen to Their Satsangs, again your karmas will reduce with that, and with Their Parshad, etc.

So, you will definitely stand to gain by being in the company of a Master any which way. But eventually, your salvation is with your own Master.

Your responsibility is with your Master and, at the time of death, your Master will definitely come to take you. So, we should never doubt our Masters. We should continue to have that same love and affection towards our Masters.

Chodo tan apane ki aasa,
Nirbhay hai woh gun gaayi,
Chodo tan apane ki aasa,
Nirbhay hai woh gun gaayi,
Kahat kabir suno bhai saadho,
Nahi tho janam nasaayi.

Kabir Sahib says, "Sacrifice your ego and your attachment to all your things around you. Sacrifice all that and have undivided love and affection towards your Master."

You will see that Kirpal Singh Ji has left His physical body several years back and, likewise, Somanath Baba Ji has also left His body. But, even today, we see Their disciples being given the salvation by Them. They come to take Their souls, even now.

So, even if we have very little love and affection for our Master, even then, the Master will come to take us at the time of death because the Master is God Almighty and He has the ocean of love with Him. And He definitely comes at the time of our death.

Now, many times we see that, if someone has not meditated, then he has built up the karmas and those have to be redeemed. So, he undergoes some suffering at the time of death. But eventually, his Master comes to take him at the time of death.

So, if we have that buildup of karmas — we have not meditated enough – then there is suffering at the time of death because those karmas have to be redeemed. They cannot be carried forward. And therefore, the Masters wait for those karmas to get redeemed. And then, after that, the Masters, come and take the soul.

So, therefore, we should not get dejected or disappointed. We should carry on with our love and affection for the Master. We should spend our time daily listening to Satsang and doing our meditations.

Kabir Sahib says, "Shed off — sacrifice — your 'me' and 'myself' and 'mine' and have love and affection towards your Master. And your Master will definitely come and take

you at the time of death. Fearlessly, contemplate on your Master and do the meditation as He has instructed you."

If you do meditation for about two and a half hours every day, then all your Kriyaman karmas will get redeemed and, at the time of death, you will very happily leave this body and go with your Master.

So, for those who do meditation and are in the love of their Masters, the Masters inform them a few days before the time of death. And then they are very happy at the time of death when their Master comes to fetch them.

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So, this happened very close to the ashram in Guddella. In the last program of Sant Ji, I'd taken a group of people and this person had come. He was sixty-five years old. And, even while going to the program, he was eating nonvegetarian food and he was even drinking. Even at that time of the program.

So, I had taken a group of about a hundred and twenty people to the Bombay program. And this was the last Bombay program of 1997. And out of that, there were ninety people who were going to be initiated.

So, usually, I always had the highest number of people who would get initiation in all the programs. And Sant Ji instructed me, "If each one comes for a personal interview, it will take a very long time. So, instead, the day before the initiation, you make everyone stand in a line and I will see all of them and decide there itself."

So, that day, in the morning, at the time of Darshan, everyone was taking Darshan of Sant Ji. And I had lined up all these ninety people who were to take initiation. And they had all queued outside.

So, after Darshan, Sant Ji came and He saw everyone.

Now, this particular harijan who was there — this 65-year-old person — he had eaten nonvegetarian food and he had even drunk on that day. So, in all the ninety people, Sant Ji only took him out. He singled out this person for not being given initiation.

Since he was only person who was singled out in that entire group of ninety people, something happened to this person. He felt extremely sad and he insisted that he should be given initiation anyhow. So, he did not eat his food — the ten o'clock lunch, he did not have — the second meal also, he did not have. And he also threatened me that, if he did not get initiation, then he would go on the railway tracks and kill himself and he would not go back to the village.

So, he threatened to commit suicide on the railway tracks if he was not given initiation. And I was quite upset with the way he was saying all this.

So, in the evening, I went and met Sant Ji and I related this whole thing to Him. And I told Him, "It is our group in which this person comes and something like this, if it happens, it will create a very bad name for us and it is not something which we should allow to happen."

So, I requested Sant Ji if he could give initiation.

But then, Sant Ji said, "He should have at least left eating nonvegetarian food and drinking, at least for a month, for me to consider."

But I requested and Sant Ji said, "Okay, never mind, you call him." And he was called.

So, myself and he and Sant Ji, the three of us, were there. So, Sant Ji asked him, "Are you going to eat nonvegetarian food or are you going to drink after this?"

He said, "No, I will not do that. I'll give up all of that."

I was translating all this because he did not understand Sant Ji's language. So, I was translating between the two of them. And then, Sant Ji said, "See, if he eats anything or he drinks, then all those karmas are to your account!"

So, I folded my hands and I said, "No, I cannot take that kind of responsibility." So, Sant Ji started laughing and He said, "Okay, never mind, let him go. We'll give him initiation."

So, such was the transformation in him after that initiation. Because that was the only time he met Sant Ji. After that, he never got the Darshan of Sant Ji. He never understood that language of Sant Ji. And he had never heard Satsangs also before. But such is the Grace of the Master that this person, when he went back to his village, started staying in a separate room away from his family — who were all, otherwise, eating nonvegetarian food and all. So, he decided to stay separately and he would do his meditation regularly. There were monthly programs in the village and he would come before everyone and clean the hall and maintain all the cleanliness and all that.

So, he was a very devout satsangi. He did a lot of seva. Even at the ashram, when there were monthly Satsangs, he would come one week before and he would cut wood and he would, again, prepare for the bhandara. So, he used do so much seva and this was all a complete transformation that I could see in him.

So, after six years, he had taken two photographs from me, which he had kept in his room — one was of a photograph of Sant Ji and one was my photograph. And these two frames he had kept in his room.

So, after about six years, he came and he returned these two photographs and he said, "Now, my time has come. I am going to go. And I don't want these photographs to go back to the family and then, have them disrespect these photographs, these photo frames." So, he sent those back to us. And, on the next day, he had a bath and he sat

for his meditation. He also made Parshad for everyone. And like that, in a sitting position only, he left his body.

Chodo tan apane ki aasa,
Nirbhay hai woh gun gaayi,
Chodo tan apane ki aasa,
Nirbhay hai woh gun gaayi,
Kahat kabir suno bhai saadho,
Nahi tho janam nasaayi.

Radhaswami.

10

Meditation Talk
04 Jan 2020 – Morning

God Almighty Instructs The Three Original Shabds And Subsequent Sixteen Powers To Begin The Creation Process

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THERE WAS A TIME when these three worlds were not there. The And, Pind, Brahmand were not there. There were no souls here and there were no gods and goddesses. And none of this existed. All the souls were in the lap of God Almighty.

All the souls were very happy and content in the embrace of God Almighty. Then God Almighty thought of creating three Shabds, or three Powers. And He instructed these three Powers to go and create the worlds.

So, They created the three planes, which are Alakh, Agam, and Sat Lok. And there They resided as Sat Purush.

For a long time, these three planes existed. Then, the Anaami, God Almighty again thought of creating more planes. So, with the instruction of God Almighty, Sat Purush created sixteen Powers, or sixteen Shabds. And He instructed all these Shabds to go and make creation. And, that way, these sixteen Powers, or sixteen Shabds, started creating planes one by one. And that is how we have sixteen planes within us.

This continued for a long time. One of the Shabds, Niranjan, then thought of creating his own creation. So, Niranjan contemplated on God Almighty. And when God Almighty was pleased, He asked him what he wanted.

Niranjan said, "I am not very pleased with this creation as it stands. I want to make my own creation."

So, God Almighty then gave him permission to make his own creations.

Then Niranjan asked God Almighty as to how he would get the material to create these three worlds.

God Almighty told him, "Go to your elder brother, Kurma — who is also known as Maha Kal — and he will give you the material to make your creation."

So, when Kal Niranjan went to Kurm, Kurm was in contemplation of God Almighty and he was meditating.

Now, Kal did not have the patience to wait. So, he cut open Kurm's stomach and he took out the material that he wanted to make his creation.

Kurm got disturbed in his meditation and he got angry at Kal. But he saw that Kal had been instructed by God Almighty, so he did not do anything. And, that way, Kal got his material to make this creation.

Now, in this creation, these three worlds had been created, but there was no one to adorn these three worlds.

So, Kal again meditated for seventy chaukriyugas. One chaukriyuga is four yugas. So, he stood on one foot and he meditated upon God Almighty for seventy chaukriyugas.

So, God Almighty granted him his wish and He went to the souls — a large group of souls. He asked them if they would like to go into the creation of Kal. Almost seventy-five percent of those souls agreed, willingly, to go to the creation of Kal. And about twenty-five percent were a bit reluctant to go to Kal's creation.

But God Almighty told them, "I have given my word to Kal. So, all of you should go and adorn the creation of Kal."

After this, God Almighty again took out one more power, Maya. He told Kal, "You will not be able to do this creation on your own. So, you will need Maya to help you." And He then sent Maya to help Kal. And then, together, Kal and Maya started working on this creation.

So, Kal explained to Maya how he wanted this creation and he explained the plan to her. He also told Maya, "You do this creation now, but make sure that nobody knows about me in this whole creation." And, thereafter, Kal went in the Sweth Sunn and he sat for meditation.

Thereafter, Maya started working and she took five elements and created the 8.4 million lifeforms. And she created Brahma, Vishnu, and Mahesh and she gave duties to each of them.

Brahma was the creator, so he would create the lifeform. Vishnu would sustain the lifeform. And Shiva would destroy the lifeform. So, that way, these three powers were given instructions and that's how these 8.4 million lifeforms were created.

So, that way, the soul has come into this creation and has got encaged in these lifeforms and it has forgotten about its True Home — about God Almighty.

* * *

So, from time to time, the Masters come into this world to the awaken the souls and to make them aware of their True Home and their True father, God Almighty.

Masters explain that you should do your Bhajan Simran. That is the way to go back to God Almighty. And, by doing so, you will get all the importance in the lap of God Almighty.

* * *

The atmosphere is quiet so let us make the most of it. Let's close our eyes and sit for meditation.

11

Meditation Talk
04 Jan 2020 – Afternoon

When God Almighty Himself Wants To Awaken Souls, He Sends Such Souls Into The Company Of Saints

LIKE I HAD EXPLAINED IN THE MORNING how this creation came into existence and how Kal Niranjan came and he explained the working to Maya and how these 8.4 million lifeforms were created.

He gave the full planning to Maya, and he said, "However, don't let anyone know about my presence here."

So, after he explained to her, he went and sat in the Sweth Sunn and he sat for meditation there. Maya, thereafter, carried the souls and she came down to the Jhanjari Dweep and she started this creation of the 8.4 million lifeforms from there.

She first created Brahma, Vishnu, and Mahesh. With the three of them, the four — Maya, Brahma, Vishnu, Mahesh — started making all the lifeforms. Using five elements, they created 8.4 million lifeforms and each soul was kept in one lifeform.

Kal Niranjan then kept his essence, that is the mind, with all of these lifeforms — with each soul — so that the soul would not be able to leave this creation of Kal.

Maya also kept her five essences — that is, greed, anger, lust, ego, and attachment — and instructed them to keep the soul deluded so that the soul would not leave this creation.

Once the mind and these essences of Maya started working, the soul, under the influence of the mind, forgot about its own true entitiy. It forgot that it was an essence of God Almighty. It forgot its True Home and started identifying itself with the mind and all these five vices.

So, wherever the souls are, when they cry out from the suffering, God Almighty sends the Souls, which are there in the higher planes, and these Saints then come into this world and They explain and try to awaken the souls and take them back to God Almighty.

So, therefore, Saints keep coming into this world and They are there, always, in this world to awaken the souls.

There are two types of Saints. Some Saints remain hidden and the others are known outwardly and they preach to the others.

So, some Saints remain unknown and They remain hidden to others. They, with the Grace of Their Masters, go within and They manifest God Almighty within. And They are in constant connection with God Almighty.

However, because They have not been advised to go outside and preach and awaken other souls, They remain in a hidden mode. And, ultimately, They may initiate one disciple in Their lifetime. And that is why these Saints are not known to others. They don't have any wish of Their own and They are quite pleased and happy and content in that They have manifested God Almighty within and They are happy in that mode alone.

And then, there are Saints Who preach and awaken the souls. They have been advised by either — Their Masters, that They should awaken the souls and help them — or when They go within to God Almighty, God Almighty advises Them that They should awaken the souls and bring them.

There, the Souls, such Saints, go from place to place to awaken the souls and They keep awakening the souls and taking them back to God Almighty. The Saints are always here in this world. And those souls, which the God Almighty Himself wants to awaken, He sends such souls into the company of these Masters.

So, this has been happening in the past and, in the future also, it will continue like this. And this world will never be devoid of Saints.

So, we should all do a lot of meditation and, while we go about our daily activities, we should always keep this a mission, to go back to God Almighty from where we have come.

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The atmosphere is good and quiet and we should make the most of it. So, let us close our eyes and sit for our meditation.

12

SATSANG
04 Jan 2020 – Afternoon

Humans Have These Five Vices—With All These Five Vices, How Are We Going To Be Saved From Kal And Maya, Who Are Our Hunters?

The paathi sings the Bani of Swami Ji Maharaj...

Koi maano re kahan hamaari,
Koi maano re kahan hamaari.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj is trying to awaken the souls. And He is telling, by His Bani, how the souls have been encased by Kal and Maya. And, in this duality, they are entangled and they are suffering here.

He gives different examples in this Bani as to how we are entangled in this ocean of life and death. And, because of our ignorance, we continue to go, again and again, into this ocean of life and death, and we are suffering as a result.

In this world, Kal has kept karmas, or deeds, as the essence. And because of the good and bad deeds that one does, he has to then go and redeem those deeds in future lifeforms — in other lifeforms in which he is put. And that is how he keeps going into these 8.4 million lifeforms.

After God Almighty sees us suffering, again and again, in these 8.4 million lifeforms, He gives us this opportunity of a human life. When we get this human life again, through Kal and Maya, we are misguided, and in our ignorance, we again miss this wonderful opportunity and we remain outwardly focused.

Saints keep coming and awakening people, and despite Their Banis and despite Their company, even then, we are not able to understand the reality and we miss this opportunity.

Even now, the Masters say, "Do your two and a half hours of meditation every day and prepare yourself to go in that ocean of bliss to God Almighty." But the mind keeps deluding us and, despite the impressions created by the Masters, the mind keeps deluding us and again takes us away from the Teachings of the Masters.

So, Swami Ji Maharaj has given different examples and tried to say, "At least, someone, listen to me."

Jo jo kahu suno chith de kar
Gau ki kahu tumhaari,
Jag ke beech bandhe tum aise,
Jaise suvana nalani dhaari.

Swami Ji Maharaj says, "Whatever I'm saying, please pay attention and listen. I'm telling this for your benefit."

When the Saints see the souls suffering day and night, They feel sorry for the souls and They feel like extending Their Grace — showering Their Grace on these souls.

So, He gives an example of different animals and He says, "A single vice of these animals allows humans to get control over these animals and capture these animals."

The first example He gives is of a parrot. A parrot is a free bird and it flies and it is very difficult to catch a parrot. But yet, the humans catch these parrots.

The people have developed a particular instrument to catch these parrots. What they do is, they make a frame of sticks. And these are loosely kept. And it's like a pedestal kept on two frames. And they tie a fruit about and they put gum on the stick. When the parrot comes and sits on that stick to eat the fruit, that stick shakes a bit. So, in order to balance it correctly, the parrot holds it very tightly. And when it holds it very tightly, the glue on that stick sticks to the parrot's feet, and then he is unable to move from there.

So then, once the glue is set, the parrot is unable to fly off. And then he is caught very easily.

So, it is his vice of eating good food — his vice of taste — that has got the parrot easily caught by the hunter.

Jag ke beech bandhe tum aise,
Jaise suvana nalani dhaari,
Marakat sam tum hue anaadi,
Mutti deen fasaa ree.

He gives another example of a monkey. Again, it's very difficult to catch a monkey, as he's very agile. But, because of his vice of greed, he is easily caught.

So, the humans study these different animals and they find out what are the vices in each of these. And, accordingly, they have developed skills to catch each of these animals.

So, like that, for a monkey, his biggest vice is his greed. And the way humans have developed ways to catch a monkey is that they have this urn, or a utensil, with a very

narrow opening — a long narrow opening — and so this urn, or this pot, or a steel pot, is firmly put inside the ground and it is tied down to the ground. And then some chanaa is put around that utensil, and also inside that utensil. So, when the monkey comes, he eats that gram. And when he finishes the gram outside, he sees inside that pot and he sees that there is gram inside. So, he puts his hand slowly inside that pot to remove the gram.

So, once that monkey puts his hand inside that urn to remove the gram inside, he opens his fist and tries to grab as much as possible — as much gram as possible — in the fist.

Now, once that hand is full of gram, he is unable to pull that hand out because of the narrow opening of that urn. As a result, he gets himself caught inside that urn.

Now, because he is greedy, he is not willing to let go of the gram, and he can easily free himself otherwise. But, because he is greedy, he doesn't let it go and the hunters easily come and tie a rope around his neck. And then they take him and make him do all kinds of things. They make him dance. They make him do all kinds of things.

So, a monkey which is otherwise agile and he is on the treetops and very difficult to catch, such a monkey is also easily caught by the hunters because of his vice, because of his greed.

So, He gives other examples of other animals and how their different vices result in their captivity.

Marakat sam tum hue anaadi,
Mutti deen fasaa ree,
Aur meena jihavaa ras maathi,
Kaata jigar chida ree.

He gives another example of fish. They swim in deep waters and they are extremely agile and fast swimmers. And the human beings are on the ground. Yet, we have developed techniques of catching these fish because of their vices.

So, to catch a fish, again the humans use their vice. And the vice of a fish is his taste buds. He likes to eat things. So, that way, when they have to catch fish, they put a worm — which is a very interesting food of the fish. And that worm is put on a fishing hook. And that fish easily comes towards that hook and eats that full worm and gets entangled in that hook. And then he's easily pulled out of the water.

So, that way, the humans easily catch this fish by using the vice of the fish, which is its affinity to eat tasty things. And that's how we get to catch the fish, and then we eat the fish.

So, He is explaining how it is the tongue — the taste of the tongue — which gets the parrot into captivity; and the greed of a monkey gets him into captivity; and the taste gets the fish into captivity.

Swami Ji Maharaj gives one more example on how different animals get into captivity because of their vices and get into troubles because of their vices.

Aur meena jihavaa ras maathi,
Kaata jigar chida ree,
Gaj sam moorakh hue is ban mein,
Jhooti hathani dekh bandhaani ree.

He gives an example of an elephant, which is one of the strongest animals, and it moves around freely. And it is not easy to catch an elephant. But again, it is also lost to its vices and the humans know the weaknesses of these animals. And that's how they catch the elephant also.

The humans hunt elephants, and they see that when these elephants are there in a group somewhere, nearby they dig a trench of about ten feet by ten feet and having a depth of also about ten feet.

So, they cover this pit by some bamboo and by some sticks, and then they cover it by plastic and put leaves. So, it is not visible. Then, they make a cardboard elephant — a cardboard female elephant is kept on the top of that pit.

Now, when the elephant outside sees this elephant, it doesn't go to check anything, it just wants to come. And it is driven by lust for this elephant and it tries to jump on this elephant and it falls into that pit.

So, once that elephant falls into the pit, it is not able to come out. Yet, there is a lot of anger in the elephant and it is ready to defend itself in that pit also. So, they keep the elephant hungry for about ten to twelve days and, every day, they make their tame elephants take circles of that pit. So, that elephant observes these tame elephants going and he becomes friendly to those elephants.

And because he's not given any food, he becomes very weak, and after about ten to twelve days, he is not even able to stand.

His anger also comes down as a result of his weakness, and also seeing these elephants around him. And eventually, after about twelve days, they get two elephants and they pull out this elephant from the pit.

He’s too feeble to run or do any other thing or attack. So, he just feebly follows those elephants. And they take that elephant home, and there, they tie it up. And then, they give it food.

So, Swami Ji Maharaj has given different examples of different animals and their weaknesses — and, because of their weaknesses, how the humans get them into captivity.

But the humans have all these five vices. And then, if we have all these five vices, how are we going to be saving ourselves from Kal and Maya, who are our hunters.

Swami Ji Maharaj explains further.

Kya kya kahu kaal anyaayi,
Bahu bidhi tumako phas liyaa ree,
Tum anzaan maram nahi jaana,
Chal bal kar in phas liyaa ree,

He says further, "How can I explain that humans have all these five vices and they are very badly stuck in this wheel created by Kal and Maya?"

The humans are driven by their indriyas — or the gyanindriyas and the karmendriyas. So, like we have eyes, ears, nose, the tongue, and the skin. So, we are driven outwardly by all of these five indriyas.

The eyes get us outwardly focused because they like to see outside and we are driven eighty percent outside by the eyes.

Even the ears drive us outside. They also make us outwardly focused.

We want to listen to what others are saying. Even if they are at a distance, our ears are all very keen and keenly listening, trying to figure out what those people are talking about.

So, the ears also drive us away from devotion. Things that the ears don't like to listen to are talks of the Saints. And whenever the Saints talk and give Their Teachings, the ears don't like to listen and we feel sleepy. And whenever there are other things of interest to drive us outside, the ears are all ready for listening and we are all wide-awake. So, they also drive us away from our devotions.

So, the eyes and the ears should be in our control. But it is the other way, we should not be controlled by the eyes and the ears.

The other indriya is the tongue.

The tongue has this affinity for taste. And the Masters say, "Eat less, talk less." But, whenever there is good food, the tongue drives us to eat a little more, and that makes us lethargic. And, likewise, it makes us talk.

So, that way, we also eat more and become lethargic, and that also gives rise to a lot of illnesses.

The other is the sense of smell — the nose — which again, likes all good fragrances and good smells. So, again, that also should be in our control.

So, that way, we should have control on all these five indriyas. And if we have control — if we exercise control — then we will be more successful in our meditations.

Chootan ki bidhi nekh na maano,
Kyon kar chootan hoyi tumhaari,
Satguru sant huve upkaari,
Unaka sang karo na samhaari.

Swami Ji Maharaj says, "What the Masters tell us of how we should get out of all of this, we don't follow Their instructions." The Masters feel sorry for the souls who are sad and suffering day and night, so They help us by awakening us from within Their Satsangs. But we listen to the Satsangs and we don't follow what is being explained to us in those Satsangs.

We have to listen to the Satsangs and we have to try to internalize these Satsangs. If we do not think about those Satsangs after the Masters talk, we should spend a couple of hours thinking and internalizing on what was said. And as long as we don't do that, the Satsangs will not have that impact on us.

If we listen to the Satsangs every day and we do our meditation every day, we will see a magical transformation coming about us. And it is a very dramatic magical transformation that we will see for ourselves.

But if we listen to the Satsangs from one ear and leave it from the other ear, and we don't try to internalize those, then we keep getting stuck in the sludge of deeds — and we keep sinking in that.

We go to the Masters because we want salvation from this ocean of life and death. And, therefore, we go and listen to the Teachings of the Masters. So, it is important for us to follow those Teachings to get out of this ocean of life and death

So, we should listen to the Masters and we should follow the Teachings of the Master and bring it into our practice. The Masters are sitting within us only. So, He is there within us to help us all the time on our Path. We have to make our efforts to do the practice.

* * *

About Guru Amar Das, He was the third in the lineage of Saints from Guru Nanak Ji, and He was quite old when He came on this Path. And He lived till about hundred and eight years.

So, He also had to decide who would succeed Him. And He was beyond a hundred and He asked those followers to come.

He took them to the mango orchard and He asked all of them to make a circle around the trees of about two feet — it's a brick structure around a tree – about five feet in diameter and two feet in height around all the trees.

So, that way, His followers started making those structures. And every second or fifth day, they would complete the structure and come to Him. And then, He would go and inspect that structure and He would say, "That is not properly done." So, He would again make them break it and then rebuild somewhere.

Every time they would go to Him after completing the structure, He would come and He would ask that to be broken. So, this went on for a few days.

So, the disciples, the followers, started getting a little disappointed because every time they would make this, then their Master would tell them to break it because there was some defect or the other.

And then, the mind also plays tricks on the disciples. They also started feeling, "Maybe He's very old and He's senile and that is why He is asking us to do all this and He is not getting satisfied. So, gradually, one by one, these followers stopped doing that seva and there were very few left.

So, after about seven or eight rounds, all the followers stopped. But there was only Ram Das Ji who was continuing to prepare those structures and break them, and again prepare them.

The other followers told Ram Das Ji also, "Master doesn't seem to be in the right frame of mind, so we are stopping all this. Even you should stop doing all this." But he refused to listen to them and he continued making those structures.

So, again, after about four days, he prepared one chautra, one structure, and he called Amar Das Ji.

Again, Amar Das Ji came and He said, "No, this doesn't seem to be done properly." Again, He asked him to break it. So, again, this went on.

Eventually, finally, the villagers came and they were annoyed with Ram Das, and they said, "The Master is senile and He is unnecessarily asking you to do all this. If He is out of His mind, you are also getting out of your mind. So, you stop doing all this."

But Ram Das Ji told them, "No, no. This is not right. I will keep listening to the Master. And if He keeps telling me till my death also, I will keep doing it and listening to what He says."

So, he made the structures seventy times. And seventy times these structures were broken and re-created. But he kept following and he did this seventy times.

So, finally, Amar Das Ji finally came and embraced him. And then, He had Ram Das Ji succeed Him in that ashram.

By relation, Amar Das Ji was the father-in-law of Ram Das Ji. But Ram Das Ji never looked at Him as a relative or as a father-in-law. He always looked at Him as a Master.

So, Ram Das Ji, then succeeded in that ashram and Amar Das Ji lived till about a hundred and eight years. And Ram Das Ji succeeded Amar Das Ji.

This Golden Temple we see in Punjab, in Amritsar, that foundation was laid by Ram Das Ji Maharaj. And it was finally completed by Guru Arjan Dev Ji.

It is a replica of the structure that we see when we go within in Par Brahmand. That replica of that Amritsar and that Mansarovar is what is created here in Amritsar.

The engineer who was appointed to construct this was making mistakes in that structure. So, he was then given initiation and he was taken within to be shown the actual vision of the place in Par Brahm, and that's how he came and then made it.

That's how he created it where there is a reservoir inside the temple, and the souls in the actual reservoir take a dip in that holy Mansarovar. And they get cleansed in that Mansarovar.

So, Swami Ji Maharaj says, "Our mind deludes us — the Kal and Maya delude us — and we waste this precious opportunity. And they take us away from our devotion."

So, we should follow the instructions of the Masters and bring it into a daily practice. As long as we don't make it into a regular practice, we are not going to be able to get success on this Path.

Ve dayaal as jugat lakhaave,
Kar de tum chutkaari,
Panch tatv gun teen jevari,
Kaante pal pal bandhan bhaari.

Swami Ji Maharaj says, "If you should listen to the instructions of the Masters, you will be able to get yourself out of this encasement of five elements of earth, water, air, ether, and fire. Which are the five elements which have created this encasement of the soul. And also, the three gunas – rajo, tamo, and satogun. So, these are prevalent in everybody. Each one has a dominance of one of these gunas. And these gunas are there with all humans.

One of them is dominant and, accordingly, that determines the behavior of that person — depending on the gunas that are dominant.

Each of these three gods — that is, Brahma, Vishnu, Mahesh — the three gunas are drawn from them.

Brahma has the rajoguna. Vishnu has the satoguna. And Shiva has the tamoguna.

So, the rajoguna, for example, is that of Brahma. And such people are typically ministers, leaders, or industrialists, or scientists, or even traders or pundits. That is the trait of the rajoguna.

The trait of the satoguna is devotion and, a lot of worshipers, even if they be deity worshipers, or people who go on pilgrimages, and people who believe in doing various rituals, all of this comes under the satoguna.

So, tamoguna, which is the guna from Shiva, the traits of that are eating nonvegetarian food, or use of violence, hunting, or robbery, theft, those kinds of traits are found in people with the strong tamoguna.

By following the instructions of the Masters, and by doing our meditation, we are able to overcome all the three gunas. So, even if a person has a very dominant tamoguna, he overcomes that and gets satoguna. So, we are able to rise above the gunas by doing our practices.

Unaki sangat karo bharam taj,
Paavo tum gathi nyaari,
Jagath jaal sab dokha jaano,
Man moorakh sang keeni yaari.

Swami Ji Maharaj says, "Try to be in the company of the Masters and sacrifice the rest of the net of duality which has been created by Kal and Maya. All our other attachments and our egos and all of the other things can be left behind. And we should follow in the company of the Masters."

By doing so, with the Grace of the Masters, we are able to rise above the gunas, and even if we have tamoguna, a higher dominance of tamoguna, we are able to overcome that and get a satoguna. And we are able to rise above all these gunas by being in the company of the Masters and following what They are teaching us.

Iska sang tajo tum chin chin
Nahi ye legaa jaan tumhaari,
Apane ghar se dhoor padoge,
Chaurasi ke dakkhe khaa ree.

Swami Ji Maharaj says, "If you want to get out of the net of Kal and Maya, you should stop listening to your mind because the mind is going to delude you and it will keep you entangled in this net of Kal and Maya."

Apane ghar se dhoor padoge,
Chaurasi ke dakkhe khaa ree,
Badi kugath mein jaay padoge,
Vaha se tumko kaun nikaaree.

So, He says, "Under the realm of the mind, by following the instructions of the mind, he has got us entangled in this net of Kal and Maya. And we are so badly entangled here, that no one is able to get us out of this."

If we do our meditation every day, there is no force, or there is no power, that can keep us entangled here in this net of Kal and Maya

Badi kugath mein jaay padoge,
Vaha se tumko kaun nikaaree,
Tate abh hi kahana maano,
Radhaswami kahat bichaari.

Swami Ji Maharaj, in the end of this Bani, says, "At least, now, listen to me. Go in the company of the Masters and follow Their instructions and that is the only way we can get out of this ocean of life and death."

So, we should listen to the Masters. We have this wonderful opportunity, with the Grace of God Almighty Himself, that we have the company of the Masters in this life. We should follow Their instructions and we should not remain under the domain of the mind. We should rise above that and get out of this ocean of life and death.

Badi kugath mein jaay padoge,
Vaha se tumko kaun nikaaree,
Tate abh hi kahana maano,
Radhaswami kahat bichaari.

Radhaswami.

13

Meditation Talk
05 Jan 2020 – Morning

The Masters Store The Disciple's Wealth Of Naam To Prevent The Disciple From Wasting It Through Blessings And Curses

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ONCE, TEG BAHADUR'S SATSANG WAS GOING ON. So, there was a bear — a small bear — which was caught from the jungle. And people do shows of these small bears. So, one person had brought that bear in that Satsang.

The previous paathi's son was distributing the Parshad and he mentioned to Teg Bahadur Ji, "See, it's such a beautiful, cute bear."

So, He called that person who had that bear and he touched that bear. And he called that boy also, who was distributing the Parshad, and He said, "See, he is your father."

So, that boy was very surprised. He said, "My father was a paathi with You and, if this is the state that happens to a paathi, how does he become a bear? What is going to happen to the rest of us?"

He said, "This is a story you should listen to. A while back, when we had Satsang, your father was the paathi and he was distributing Parshad. There was this truck driver and his assistant who had come from a very long distance. And they had come and they had stopped to listen to the Satsang. And when the Parshad was being distributed, since they had a long distance to go, they had come up front and requested for the Parshad. So, they were also satsangis and they were in a hurry, so they had requested for the Parshad. But your father refused to give them Parshad and he told them to go back and sit in the rows behind. So, your father refused to give him Parshad. But the truck driver still requested, "I have a long distance to go, so please give it to me quickly so that I can leave. But your father told him, 'Bako mat, reecha'. Reecha in Hindi is 'bear'. He was saying, 'Don't speak nonsense, bear.' That is the meaning of that sentence. So, some Parshad fell down on the floor. So, that person, that lorry driver, he picked up that Parshad and he ate that Parshad. He said, 'I am not a bear. You are a bear.' And he cursed your father. So, that is the curse that your father is suffering. So, you bring some Parshad and give this bear some Parshad, so he will be free from his life as a bear and he will come back to a human life."

So, that way, some of the satsangis, when they curse like this, the curse becomes effective — and especially when the satsangis are doing meditation, these curses become more potent.

* * *

This happened at the time of Angad Dev Ji, and during those times, when people would meditate, they would immediately get the benefit of that meditation and they would get those experiences. But, afterwards, after Arjan Dev Ji, all this stopped and the Master kept all the wealth of Naam, for which people would meditate, that was kept with the Master. And those experiences were not immediately given to the disciples because this is how people would waste their meditation.

So, satsangis, who would meditate, they would either curse someone or bless someone. And in that blessing and in that cursing, they would lose the benefit of meditation.

That is why, in our meditations also, we should be doing our meditations with humility. Even our seva, we should do with humility.

* * *

The weather is quiet. So, let's make the most of it. Let's close our eyes and sit for meditation.

14

Meditation Talk
05 Jan 2020 – Afternoon

The Mind Always Tries To Take The Devotee Away From The Meditation And Simran — And The Devotee Always Tries To Bring The Mind Back

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THERE WAS A GREAT MAHATMA who stayed a little away from the village. And, in the jungle, he would sit below the tree for meditation. So, that way, he was sitting for a few days in meditation.

Once, it so happened that he wanted to go to the city for some work. So, when he was going in the city, he saw good quality dates. Someone was carrying dates and there were different types of dates that were there. His mind told him that even he felt like eating those dates.

So, the mind told that fakir that he felt like eating dates. The fakir explained to him, "Look, I don't have money, so forget the dates." But, again, the mind kept telling him, "No, I want to eat those dates."

So, when he came back and sat for meditation, again, the mind brought back the plate of dates in front of him and he did not allow him to sit for meditation. Again, and again, those dates would come in his mind. He tried to do his Dhyan or his Simran but, again and again, the mind would pull him back and he would show the dates.

Finally, he got frustrated and got up from his meditation and he told his mind, "Okay, you want to eat dates. I'll give you dates."

So, he got up and he got a sickle and cut some twigs and trees and made a very big bundle of wood and carried that, walking to the city. He told the mind, "Now, you carry this bundle." It was a very heavy bundle of twigs and wood that he had made. He said, "I'll sell it to one of those sweet shops. And then they will give me money and from that I will buy dates." So, he told his mind to carry the wood to the city.

His body had become weak because of continuous meditation and it was carrying this heavy bundle. So, after a few steps, that bundle fell off. But he told his mind, "Go on. Carry that bundle. We have to eat those dates."

So, again, he carried that bundle. Again, after some distance, it fell down again. So, that way, again, he told his mind, "You must carry it because we have to get the dates."

So, finally, he went to that shop, the sweet shop, and sold the wood and he got one rupee in return. He said, "Okay, now you can buy as many dates as you want."

So, he took that one rupee and went to buy the dates. He got one kilogram of dates. And he said, "Okay, I will give you the dates back at our place where we meditate. Let's go there and eat the dates."

When he went back to his place where he would sit for meditation, he opened that one kilogram of dates. And he told his mind, "Now, eat as many dates as you want."

So, he started eating the dates then and, usually, you get satiated with about a hundred grams of dates or a hundred and fifty grams of dates. So, he ate about two hundred grams of dates.

And the mind said, "Okay, enough. I have had enough of dates. Now, I don't want more." But he insisted, "No, no, you have to eat more dates. Eat more."

So, then he forced himself to eat more dates. And, as a result, he had to vomit because he could not take that many dates. So, he vomited the dates out. Then he insisted, "Now, why did you take out these dates? Now, you have to eat them again."

So, he ate his vomit also.

The mind said, "Now? No, now, I know I don't want any more dates. I will never, ever ask for more dates now."

So then, whatever dates were left, he gave them to a passerby. And he sat for his meditation and he could meditate clearly after that.

* * *

So, that way, the mind sometimes goes off and thinks about all these other various things and it takes us away from meditation.

There is always this fight between a devotee and the mind, or a mahatma and the mind. The mind always tries to take the devotee away from the meditation and Simran. And the devotee always tries to bring the mind back.

So, that way, as this fight goes on, the mind starts manifesting in the form of the Simran, and the Simran that now we are forcing ourselves to do, that becomes automatic and the mind starts doing the Simran automatically.

When the Simran becomes automatic, it is called 'ajapa jap'. And when we are in that state of Simran, then the attention of the soul automatically starts withdrawing to the Eye Center.

Then, if you are talking to somebody also, your mind is continuously doing Simran. When you are in that state, when you realize that your mind is automatically doing Simran, then you should feel confident that you are moving ahead on the Path.

So, we should sit for meditation every day and this is a practice one should do every day and not look at it as a burden.

When we do it every day, it becomes a practice. And slowly, we perfect it.

* * *

So, the time is good and the environment is quiet. So, let us make the most of it, close our eyes, and sit for meditation.

15

SATSANG
05 Jan 2020 – Afternoon

The True Sevadars — The Sevaks —Are Doing Seva Lovingly, Day And Night, Without Any Other Thoughts Coming And Disturbing Them

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The paathi sings the Bani of Sant Kabir Sahib...

Sevak seva mein rahe,
Sevak kahiye soy,
Sevak seva mein rahe,
Sevak kahiye soy,
Kahe kabir seva bina,
Sevak kabahu na hoy.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has explained the various facets of seva.

In the Kali Yuga, Saints have adopted three practices for salvation — Satsang, seva, and Dhyan Bhajan.

The first step is Satsang, where we come to know what is the truth. We are awakened in the Satsang. From the Satsang, we develop devotion towards our Master. We develop love and affection towards our Master. So, that way, the Masters have sung praise of Satsang. And They have also written Banis and sung praises of seva also, because seva is no less than Satsang.

The fruit of Bhajan Simran comes to us over a period of time, but the fruit of seva comes to us immediately. Saints have sung the praises of seva. Not everyone can do seva. There are few people who have that capability and who have that willingness to do that seva.

In the Bani, it is said, "The person who does the seva is called the 'sevak' who truly does seva throughout the day."

There are three types of seva. The first seva is the seva of doing our Bhajan Simran. The Saints make us do that seva for the cleanliness of our mind.

Also, the other seva is that of surrendering our wealth to the Master and giving the wealth to the Master. That is the second type of seva that we can do. By shedding our wealth and giving our wealth to the Masters, the Masters put that wealth to a good cause. They have langar, which gives food to the weak and the poor. And They also make ashrams and make places, halls, or places to stay — where people come and they do their meditation there and they have their Satsangs there.

So, the benefit that comes from people staying there and doing the meditation, goes to the person who has given the wealth to the Master to create those places.

In the villages, where there are about a hundred to two hundred villagers, the Masters make a small shed for them or a place where they can come and listen to the Satsangs and sit for meditation. So, when They do that, the benefit of that also goes to the people who have given that seva to the Masters.

The third is the seva by the physical body — doing our physical seva. Where people may not be able to do monetary seva, or may not do enough seva of the meditation, they can help by physically working and doing seva in the ashrams for the Masters.

So, Kabir Sahib has written up various facets on the seva in this Bani.

Sevak seva mein rahe,
Anath kahu nahi jaay,
Sevak seva mein rahe,
Anath kahu nahi jaay,
Dukh sukh sir upar sahe,
Kahe kabir samujhaay.

He says, "Those are the true sevadars who go to the Masters and, day and night, they are doing seva there. They don't think about any other thing. They are only doing their seva."

They do the seva of meditation. They are continuously doing their meditation and they are doing their Simran and they are not thinking about any other things. And they are also doing other seva there. And, while they're doing that, they are doing it lovingly without any other thoughts coming and disturbing them.

While doing seva, there are several difficulties we face also. Food is less and, sometimes, scarcity in the absence of food also, seva has to be done.

And the other thing is, while we are doing seva, sometimes people talk ill about us or they admonish us. So, even that has to be accepted lovingly. And the sevadars then bend their mind and, in humility, they continue to do their seva in the love of their Masters.

Sevak swami ek math,
Mathmein mat milijaay,

Sevak swami ek math,
Mathmein mat milijaay,
Chaturaayi reejhe nahi,
Reejhe man ke bhaay.

He says, "The Master looks at seva. While doing seva, doing meditation, He goes within and manifests His own Master."

Like that, the sevadar also, if he understands the importance of seva and surrender at the feet of the Master and he also has his love and devotion to the Master — and where both the Master and the sevadar, both are on the same page when it comes to their seva and the love for the Master, then such a sevadar can never be swayed. He may face any kind of difficulty. He may face any kind of downturn in his life, but he will never swerve away from the path of seva and the love of his Master.

There are many sevadars we know of who have spent their lives in the seva of their Masters. And they have done their sevas day and night. And they have got success on this Path only by doing seva of their Masters.

If we see the lives of various Masters, They have also done a lot of seva in Their lifetime.

We have examples of Angad Dev Ji. And we have examples of Amar Das Ji. Amar Das Ji got initiated – he met a Guru, his Master, when he was seventy years old.

And, once he went to the Master, for twelve years, he did seva at the feet of the Master. This was when he was seventy years old.

He would get water from the river close to the ashram. So, he had to walk a long distance to fetch that water. And he would carry two buckets of around fifteen to twenty liters. He would carry that fresh water from the river to the ashram because the hand pumps at the ashram had saline water. And that was not useful for even washing clothes, and even for bathing. So, for the Master, fresh water would be brought from the river for washing His clothes, for cooking, for other purposes.

So, he would do this day and night and, throughout the day, he would bring water from the river. And, even when he slept, as soon as he woke up, he would go to the river to fetch water. He would not see whether it was 1:00 A.M. or 2:00 A.M. or whatever the time was.

So, he would have these two tins, each of around seventeen liters and he would tie them to a bamboo pole. So, he would carry two tins of water like that. And, in the night, when he was walking, it so happened that once, when he passed this village, there were weavers there. And to color the thread, they had put nails in the ground so that they could tie those threads and dye them.

In the night, Amar Das Ji Maharaj did not notice that and he hurt himself. He fell down. He stumbled on those nails.

When he stumbled on that and he fell down, those tin boxes made a lot of noise when he fell down. That weaver and his wife were sleeping and they woke up with this noise.

So, the weaver asked, “Who is making so much noise in the night?”

And the wife said, "Honey, it is that Amar who is there, who is at the ashram.”

She had called him mad, saying, “He is that same mad Amar who is running around for his roti."

So, Amar Das Ji replied, saying, “I am not mad. You are mad. Because I have a Master and my work is done with the Master. So, I am not mad. You are mad because you still don't have a Master.”

As soon as Amar Das Ji said this, that lady went mad. She went berserk throwing all kinds of utensils everywhere, throwing clothes everywhere, shouting. So, she went mad.

So, in the morning, her husband took her to Angad Dev Ji. He told Angad Dev Ji, “Your disciple has cursed her and she has become mad.”

So, Angad Dev Ji said, “But Amar is not a person who would curse anybody.”

So, that weaver said, “No, I heard him call her mad and that's how she became mad.”

So, Angad Dev Ji summoned Amar Das Ji.

Now, in the six or seven years that he was there, he had never been called by the Master. He was just doing the seva like that.

So, he was very pleased that the Master had remembered him. But, when he went there, he realized that it was because of this complaint that had come against him.

So, Angad Dev Ji asked Amar Das Ji, “There's a complaint that you have cursed this lady and she has become mad.”

But Amar Das Ji said, "I have not cursed anybody."

So then, Amar Das Ji explained, “In the night, I was going and I stumbled upon those nails that were put in the ground for weaving, and because of the noise, the two of them woke up and the husband asked as to who was making the noise? And this lady said that, ‘it is that mad Amar who is running around and doing all this for a piece of roti in the ashram.’ And I then simply replied that, ‘I am not mad. You are mad. Because my work is done. I have a Master. And you have nothing there’. So, therefore, I have not cursed anybody. I was just replying.”

But then, Angad Dev Ji told him, “Okay, then you just say that 'you are fine now, you are not mad'. So, just say that to her.”

Then Amar Das Ji bowed down to his Master, and he said, "With your Grace, she should be fine."

By saying so much, that lady then became fine and all her madness vanished.

So, you can see Amar Das Ji got a Master when he was seventy years old and he did this seva for twelve years. And he would continuously go and get this water. He was doing this seva for twelve years — right up to the time he was eighty-two years old. And it is only this seva that got him all his experiences within.

And later, Angad Dev Ji had Amar Das Ji as His Successor to carry on. After that, Amar Das Ji preached the Sant Mat for a long time — till He was a hundred and eight years old. So, among the Saints, He was the oldest of the Saints.

So, that way, seva is no less than meditation, provided that, when we do our seva, we completely surrender to the Master. We do it with full love and affection to the Master and we don't see ourselves as any different from the Masters when we are doing this seva.

Dwaar dhani ke pari rahe,
Dakka dhani ka khaay,
Dwaar dhani ke pari rahe,
Dakka dhani ka khaay,
Kabhahuk dhani nivaaji hai
Jo dar chaadi na jaay.

He says, "Those who go and surrender to the Masters and they do seva at the feet of the Masters, they forget about their families. They forget about everything else and they are continuously doing the seva in the love and affection of their Master. One day or the other, the Master also showers Grace on these souls."

So, such sevadars also have to listen to the talk of other sevadars. Other sevadars also discourage this sevadar and they also call him names and other things. But, despite all of that, when he is steadfast in his seva and he continuously does this seva without wavering, then the Masters also, one day, shower Grace on him and open up all his within and get him the salvation.

There are several instances of sevadars who have done their seva and have gone up to Sat Lok-Sach Khand without having to do any meditation or Simran or other things. Only by seva. Like Bhai Manj, and so many others, who have been doing seva lovingly at the feet of their Master by forgetting everything else. Such sevadars have also been showered Grace upon by the Masters. Such sevadars do their seva lovingly; whether they have to face a loss or a big setback as a result of their seva; or, whatever downside they have to see in their life because of their seva and love towards their Master. They continue to do it without wavering.

* * *

It is appropriate now to talk about Bhai Manj because he was a sevadar who had suffered a lot, but he never allowed any of this to be reflected on his Master.

Bhai Manj was a very rich farmer in Punjab and he had hundreds of acres of land. He had several cattle and he was a very rich and well-off farmer.

It so happened that he went to the Satsang of Guru Arjan Dev Ji and he listened to the Satsang a couple of times and he went for initiation.

So, Guru Arjan Dev Ji saw within that there was a shrine of one of the fakirs, Sheikh Sarwar, on his land — on Bhai Manj's land. And people would come from different places to pay homage to that tomb.

So, when he asked for initiation to Arjan Dev Ji, Arjan Dev Ji told him, "Okay, you can do so, provided you break that tomb of Sheikh Sarwar and clear that land. And then you come here. I will give you initiation."

So, he had love for the Master and he decided that he would clear that tomb. So, overnight, he called five, ten servants of his and he cleared that entire area. He cleared the tomb, threw out all those stones, rocks and all, and leveled the land. And, in the morning, he had cleared the land of that tomb.

So, he came in the morning to his Master and he told Him, "I have cleared that tomb as You had told me. And, now, can You give me the initiation?"

So, he was given the initiation, but Guru Arjan Dev Ji decided to test him.

There was a big hue and cry in all the villages around because that tomb had been broken down. And all the villagers came to Bhai Manj and they told him, "This is not a good correct thing that you have done. Now, because you have broken that tomb, you will get all kinds of bad omens and things will go against you. So, you should rebuild that tomb."

Bhai Manj refused to accept that. He said, "My Master has told me to remove the tomb and I'm not going to rebuild it.

And, thereafter, what happened was, he had several cattle, cows and bullocks and horses. So, one after the other, there were several deaths. Some of his horses would die. Or his cattle would die. And villagers would remind him, "See, they are dying because you have broken the tomb." The villagers also gathered and they also passed a law that none of them would support Bhai Manj. No one would go and work as a laborer in the lands of Bhai Manj. Because if anyone did so, then they would also have the same suffering that Bhai Manj was going through because he had broken that tomb.

So, that way, all of them ostracized him. And, again, some animal would die, or some family member would die. People would keep reminding him, "This is because you have broken down the tomb."

But he refused to rebuild or reconstruct that tomb because his Master had instructed him otherwise.

So, a lot of his cattle had died and, since nobody was coming for working on his farmlands, there was no harvesting, there was no agricultural produce. So, for eating, they had to sell lands. And even a lot of his family members died. But yet, he had no ill will against his Master.

The situation became very difficult for them. Sustenance became very difficult. And people also stopped purchasing his lands because that same order of the villagers prevailed— that whoever would help him would also have the same suffering.

So, they decided to move away from the village and they went somewhere else. So, he took their belongings and they went to another place.

So, he and his wife, and he had one daughter left now — the other daughters were married — so, they decided to move out. And they tied up two gunnies— one with utensils, and the other with clothes — and they carried them. So, Bhai Manj's wife and their daughter, the three of them, left the village.

They went about twelve miles away and there, near the river, they stayed. They built a small hut and they stayed there.

After about six months there, Guru Arjan Dev Ji sent a letter to him and He told the sevadar, "Give this letter to Bhai Manj, but take a price for the letter. So, ask for twenty rupees to be given in exchange for this letter."

So, that sevadar went to Bhai Manj and, at the door, when he knocked, he told Bhai Manj, "There is a letter from Guru Arjan Dev Ji."

Bhai Manj asked for that letter and the sevadar told him, "For the letter, you have to pay a price. You have to pay twenty rupees. Then I will hand you this letter."

So, Bhai Manj said, "I don't have much money because I'm a laborer now." And he went inside and asked his wife if she had any money.

So, she said, "I have got some ornaments." She had tied up some ornaments and brought them with her. So, she said, "We will go to the pawnshop and exchange these ornaments and see how much money we get can get to pay him."

So, they went to the goldsmith and they exchanged the ornaments and they got twenty rupees in exchange.

In those days, twenty rupees was a lot of value. He paid those twenty rupees to that sevadar and took the letter. And when they opened and read the letter, Arjan Dev Ji had written inside, “We are all fine here. I hope all of you are also okay.”

So, he was very happy on receiving that letter — that the Master had indeed remembered him. Sometimes he would touch the letter to his forehead and sometimes to his chest. And he was very pleased on reading that letter.

After about six months, the Master sent another letter. And he again told the sevadar, “Take another twenty rupees for this letter.”

So, that sevadar again showed that letter to Bhai Manj and asked him to pay twenty rupees for that letter to be given.

Again, he asked his wife if she had any money or ornaments left. She said, “I don't have anything left. Whatever was there, I gave you last time. So, we have only our clothes and some utensils.”

So, the wife told him, “I don't have anything."

Now, he started thinking as to how he would get those twenty rupees because he wanted that letter. So, he thought and he remembered that there was a very wealthy farmer in another village who had earlier asked him for the hand of his elder daughter. But, Bhai Manj had refused at that time and he had that elder daughter married somewhere else.

So, he said, “Okay, if not the elder daughter, I’ll go again to him and ask if he's willing to take the hand of the younger daughter.”

So, he went to that wealthy farmer with his daughter, and he reminded him, “You had come to us for asking the hand of my elder daughter, but during that time, that could not be done. So, I request of you if you can have your son marry my younger daughter? And, in turn, I would like to receive twenty rupees."

That rich farmer also thought to himself, “Bhai Manj was such a great and wealthy person, and now he has come down to this state of affairs. And this daughter will also be going through all the suffering. So, it is better that she marries my son. She will be happy in our house.”

So, he obliged and he paid him the twenty rupees and accepted the hand of his daughter for his son.

So, Bhai Manj paid those twenty rupees to that sevadar and took that letter. He opened that letter and read and, in that, his Master had written, “Whatever state you are in, you come to the ashram now — immediately.”

So, he told his wife, “It’s a great news. The Master has remembered us and He has called us to His ashram. So, let us go immediately to His ashram."

They tied up their clothes in one gunny bag and their utensils in the other gunny bag, and both of them left for the ashram immediately.

They went to the ashram and, at the ashram, they had langar and they started doing the seva.

So, for about seven, eight days, whenever Darshan was given by the Master, whenever it would be the turn of Bhai Manj to get Darshan, the Master would talk to somebody else and he was ignored. And for seven, eight days, this happened.

On the eighth day, when they were standing in a queue for the Darshan, a lady in front of Bhai Manj went inside for the Darshan, and Bhai Manj was the next person to take the Darshan. The Master asked that lady, a little loudly so that Bhai Manj would listen, and He asked her, “Did Bhai Manj come to the ashram?”

She replied, “Yes, it's been more than seven days that Bhai Manj has been in the ashram.”

So, He said, “What does he do then?”

She said, “He does seva and he goes to the langar, all seven days he's been here.”

So, the Master said, “So, he's eating in the ashram and he’s doing seva. So, both are equal. There is nothing extra that he's doing.”

Bhai Manj heard all this and he took his Darshan and went back and spoke to his wife. He told his wife, “From tomorrow onwards, we will not be eating at the langar. What I'm going to do is, I'm going to go to the forest. I will cut two bundles of wood. And one bundle, I will give as seva to the ashram. The other bundle, I will go and sell in the market. And, with whatever money I get for doing that, I will buy some food for you and me, and both of us will eat that food. And during the daytime, you do your seva. So, that way, you will be doing seva for the ashram. And my bundle of wood, which I will get for the ashram, is my seva. And we will effectively be giving seva to the ashram. So, we'll stop eating at the ashram.”

So, that way, every day, early morning, he would go to the forest and he would cut two large bundles of wood. And one, he would give to the Master's kitchen. And the other, he would take in the market and sell it and bring food for himself and his wife. And the wife would do seva of cleaning utensils in the morning and in the evening.

So, this went on for a while.

Once, it so happened that it was raining and there was stormy weather and there was a lot of wind. So, when Bhai Manj had these two bundles on his head, there was a lot

of wind and he got pushed by the wind. And he got pushed into a dry well. He fell in a dry well. That well had only about four feet of water. But he fell inside because of the strong wind.

So, he was standing inside the well, but he was holding onto his bundle of wood because he did not want that wood to get wet.

So, he was standing in water.

When this happened, Arjan Dev Ji was giving a Satsang and, suddenly, He got up from the Satsang and started running. And the other sevadars, the other satsangis, also started running with Him.

He told them, "You bring one ladder and bring one rope with you." And He started running towards the forest.

So, they went into the forest and, while they were running — it was nearly seven, eight kilometers away — and when they neared that well, Guru Arjan Dev Ji stood aside. He instructed His sevadars, saying, "Bhai Manj has fallen in that well. So, go and help him out. Go to the well and help him out." And He purposely stood a distance away from that well.

And when these sevadars reached that well, they saw Bhai Manj inside and they threw the rope so that he could come out. They told him, "Throw that bundle of wood aside. Hold the rope and come up."

So, Bhai Manj told them, "No, this wood belongs to my Master for His kitchen. So, you first get this wood out, and then I will come out."

So, the sevadars themselves told him, "What 'Guru, Guru', what 'Master, Master', are you doing? Because of Him, you have suffered so much. Your entire wealth has been eroded. Your family members are dead. You are completely out of all this and you are suffering so much. Still, you're doing 'Master, Master'? What is this? You just take the rope and come up."

But he insisted and he said, "Don't speak ill about my Master. You please get the wood out first, and I will come out after that."

So, they took the bundle of wood out first, and then they pulled him up.

By then, Arjan Dev Ji had walked to that well. And as soon as Bhai Manj came out, He embraced him.

He embraced him and He said, "I am very happy. You ask for whatever boon you want, I will give you. If you want to replace Kal in these three worlds, I will do that also for you."

But Bhai Manj told him, "You are Sat Purush. So, if I have got You, what will I do with these three worlds? So, I don't want that."

But the Master insisted. He said, "I am very happy with you. You have gone through all the suffering and you have not said one bad thing about your Master. So, you must ask something."

So, he bowed down. He said, "If you are insisting that I have to ask something, then I would like to say that Kali Yuga is going to be more difficult as we go along. And if Masters take such tests of disciples, it's going to be very difficult. So, don't take such examinations, or don't take such tests, of your initiates.

So, his Master granted him that, and He said, "Whoever you initiate, he will go straight to Sach Khand. He will not have to stop at any level."

So, this is the greatness of seva, that Bhai Manj was given Sach Khand and was given these boons because of his love and seva.

This is not possible when we do meditation. It takes a long time to do something like this. So, that is the greatness of seva.

So, Bhai Manj asked for this wish for the benefit of everyone – that nobody should be tested like this. Once a Saint decides, then that becomes the rule for all the other Saints also.

But Bhai Manj asked for the benefit of everyone. He went through all of those difficulties and then he asked a boon for everybody.

So, seva is no less than Bhajan. But then, we should do seva lovingly and with humility at the feet of the Master. We should not do it with ill feelings and with ego.

This is the importance of seva and that is why I had to relate this long story so that the importance of seva comes out and we understand that seva is no less than Bhajan.

Kabir guru sab ko chahe,
Guru ko chahe na koy,
Kabir guru sab ko chahe,
Guru ko chahe na koy,
Jab lag aas sareer ki,
Tab lag das na hoy.

He says, "Everybody wants the Master, but the Master does not need anyone. He is lost in the love of His own Master." So, They are forever in the love of Their own Master. But, for us, we need the Master to get out of this cycle of life and death.

So, if everyone needs a Master to get out of this ocean of life and death, this has been seen right from the beginning. And in all the Vedas and all the other holy scriptures

also, the importance of a Master has been illustrated and explained — that we need the help of a Master to get out of this ocean of life and death.

Even at a worldly level, when we want to educate ourselves, we need a Master to teach us. That way, there is knowledge, or there is intelligence, in everybody. But to awaken that intelligence and educate the person, he needs the help of a Master.

So, those who have not gone to the Teachers, or the Masters, their intelligence has not been awakened. They have kept it asleep throughout. And those who have gone to the Masters, they have awakened that and they have been educated.

Like that, on the Path of spirituality also, to go within, we need the help of a Master.

Kabir guru sab ko chahe,
Guru ko chahe na koy,
Kabir guru sab ko chahe,
Guru ko chahe na koy,
Jab lag aas sareer ki,
Tab lag das na hoy.

Radhaswami.

16

Meditation Talk
06 Jan 2020 – Morning

Grace Is Not Won By Outward Displays, But By Doing Your Mediation Within

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TO GET THE GRACE OF SAINTS, the only way is to do our Bhajan Simran.

Once, at Sawan Singh Ji Maharaj's place, there were about four satsangis. They were all highly-placed officials and even a minister amongst them, and they were all satsangis.

So, Bibi Lajo served them tea and they were all talking to Sawan Singh Ji Maharaj. While leaving, they bowed down to Sawan Singh Ji Maharaj and they told Him, "Daya karo." ("Please shower your Grace on us.")

So, once they said this, Sawan Singh Ji Maharaj started laughing. And He kept laughing for a while.

Bibi Lajo saw this and she was wondering that, 'they've asked a question and He has not replied and He is just laughing'. So, with folded hands, she asked Sawan Singh Ji Maharaj, "They have asked You for Daya. They have asked you to shower Grace on them and You are laughing for quite some time."

So, He said, "Bibi, Saints come into this world for showering Their Grace only. And, every day, in the morning from 3:00 to 6:00, I take my basket of Grace and I go from house to house, from satsangi to satsangi, and I see how I can shower Grace on them. And then, only a few of them are sitting for meditation. So, whatever is possible, I shower that Grace on that satsangi. And then, I have to carry that basket of Grace back with me. So, I carry that basket for everyone, but then, some people are sleeping, some people are doing other things, some people are doing bad things, and only a few are doing meditation. So, I shower the Grace on those people and I come back. So, after doing all that, I am listening to these people and they are asking me to shower Grace on them?"

So, His point of telling this was, only if you are doing your meditation, you will get the Grace undoubtedly from Masters.

We may feel that by doing some outward things, like running behind Saints, or by carrying Their shoes or carrying Their clothes, or walking behind Them, by such

measures, we will get Their Grace. But you do not get Grace from the Masters like this. You have to do your meditation to get the Grace.

If you sit in some corner and you do your meditation, there itself, you will get the Grace of the Masters.

* * *

So, there's another instance. There was this satsangi. He was a sweeper by profession and caste. But he was a great meditator.

And once it so happened that, during a Satsang, usually all the higher-placed people, satsangis, would sit in the front and then others would sit behind. So, he would sit behind, usually. But it so happened that there were a lot of places in the front.

So, one day, he came and sat in the front. And, his being a sweeper, his clothes were stinking and, when he sat there, people started sitting away from him. And, gradually, the hall got filled up. But, in that space, now people had to sit closer and closer as they were coming because there was no other space left.

People were somehow managing to sit, but they were trying to sit at a little distance.

So, he was feeling quite amused by all this.

Sawan Singh Ji Maharaj was giving His Satsang. So, He stopped that and He asked this satsangi, "Why are you laughing?"

So, he folded his hands and he told Sawan Singh Ji Maharaj, "You are a great Emperor. You are God Almighty. And, every day, You come and You sit in my hut. You are, twenty-four hours, with me. And these people feel it a disgrace to sit next to me. So, they are finding it difficult to come and sit next to me, whereas God Himself is coming and He is sitting twenty-four hours with me. That is why I am feeling very amused."

* * *

So, that way, if you do your meditation, wherever you are doing it, you will get the Grace of the Master. And to get the Grace of the Master, this is the only means — that is, to do your meditation.

So, we should, in our schedule every day, make it a point to sit for meditation. And, by that, we give the opportunity to the Master to shower Grace on us.

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The atmosphere is very quiet and conducive and we should make the most of it. Let us close our eyes and get connected to meditation.

17

Meditation Talk
06 Jan 2020 – Afternoon

The Soul Of The Demon Gora Rahshasa Is Salvaged By The Grace Of Guru Nanak Sahib

IN THIS BANI, WHICH WAS JUST BEING SUNG, there is a reference of Gora Rakshasa and how he was given salvation by the Masters. So, Guru Nanak Ji gave him salvation by His Grace.

This Gora Rakshasa was there in the northern parts of India and he was like a demon, or a rakshasa, in the jungles, and he would eat humans. He had a big cauldron in which he would boil oil — it was full of oil and he would boil it. So, he would put a leaf in and see whether the oil was ready. And that leaf, when it would be crisp, it would be fried crisp, then the oil was ready for cooking. Then he would catch humans, males or females, and then he would put them in that ready oil. He would fry them and then eat them.

Guru Nanak Ji had been going around parts of India and He was traveling in this part of the country. It was a forest area, and He and Bala and Mardana — the two them would always accompany Him. So, Guru Nanak Sahib, Bala, and Mardana were traveling through that forest and they had been traveling for nearly four days and they had not eaten anything for four days.

They were traveling like this and Bala used to write whatever Guru Nanak Sahib would say or utter — so, all the Banis, he would note down. And Mardana would play an instrument, and then he would sing this Bani.

So, that way, they were traveling but they were very hungry and Mardana could not tolerate that hunger. So, he told Guru Nanak Sahib, "We are very hungry and something needs to be done."

Guru Nanak Sahib said, "Just bear a little more. In a day or so, we will come by a village, and then we'll get some food there."

So, Mardana could not tolerate that and he told Guru Nanak Sahib, "I am leaving. I cannot wait any longer. I have to go and search for my own food."

Even Bala tried to discourage him from leaving, but Mardana argued and he left. And then, when he went ahead, about seven, eight kilometers, there Gora Rakshasa was waiting and he got him and he tied him to a tree.

So, Gora Rakshasa tied Mardana to the tree and he started boiling that oil in his cauldron. He lit the fire and he would keep testing it, whether the oil was hot enough. He would put leaves inside to see if they were getting immediately burned.

Mardana was sweating there. He was tied to the tree and he was cursing himself — that on one side, he had left his Master; and he had left despite being told not to go. And, on the other side, he was here, ready to be eaten by this Gora Rakshasa. So, internally, he was praying to his Master also.

So, Bala, in the meantime, asked Guru Nanak Sahib, "It's been a while since Mardana left. What do You think has happened to him?"

Guru Nanak Sahib told Bala, "He is ready to be eaten. That oil is ready. It is all hot and ready for him to be fried in it."

So, Bala told Guru Nanak Sahib, he pleaded. He said, "Mardana — You should protect him because Mardana has been Your follower for so long and we should not let him die like this."

Guru Nanak Sahib said, "Let it be, because I was telling him not to go. So, that's okay." But again, he pleaded. So, Guru Nanak Sahib said, "Okay, close your eyes."

And when he closed his eyes, he was close to this place where Gora Rakshasa was — where he was ready to fry Mardana.

So, there, Gora Rakshasa saw them. He said, "Now, it's good. Instead of one, I am getting three to eat." So, now for two, three days, my food problem is solved."

Gora Rashasa had now lit up that flame and that oil was boiling. His last test was to see if it was ready. So, he put that leaf in, and that leaf immediately got fried and became black.

He said, "Now, it's ready. I will get Mardana." He untied Mardana to take him and put him in that pot.

Bala started pleading with Guru Nanak Sahib, he said, "Now, he's taking him to be fried— do something!"

Guru Nanak Sahib said, "Never mind, let him do it."

Gora Rakshasa took Mardana and put him in that cauldron filled with boiling oil. The moment he put him inside, it became very cool and it was cool like water — the oil became cool like water inside.

So, this Gora Rakshasa also got amazed by this. He saw Mardana, and then he would see Guru Nanak Sahib and Bala, and he was wondering what's happening? Such boiling oil has suddenly cooled down.

So, he realized that They had some special powers and he bowed down to Guru Nanak Sahib and he begged for forgiveness. He said that he had done a lot of sins and he should be forgiven for this.

So, Guru Nanak Sahib showered Grace on him and He forgave him. He initiated him and gave him the Five Shabds. And He told him, "So long, till now, you have been killing people, all the passersby. Now, henceforth, all the passersby will be given water by you. You should serve them some water because water is not available here in this place."

And, thereafter, he followed the instructions of Guru Nanak Sahib. He would carry water from nearly five kilometers away and bring it and then give it to people who were passing by.

So, that is what is said in the Bani— that even Gora Rakshasa has been given salvation by the Masters — by Guru Nanak Sahib.

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The atmosphere is quiet and we should make the most of it. Let us close our eyes sit for meditation.

18

SATSANG
06 Jan 2020 – Afternoon

A True Sevadar, A Sevak, Listens Unfailingly To The Instructions Of The Master And He Doesn't Care For The Rest Of The World

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The paathi sings the Bani of Sant Kabir Sahib...

Sevak seva mein rahe,
Seva kare din raathi,
Sevak seva mein rahe,
Seva kare din raathi,
Kahe kabir kusevaka,
Sanmukh naa tahraathi.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. It's a long Bani. So, this is a continuation of the Bani that was discussed yesterday. This Bani talks about the greatness of seva. And like I have explained earlier also of the importance of seva— and a lot of Saints and Masters have explained the importance of seva — that seva is no less than doing meditation.

Everyone can do a little bit of meditation, but to pass in doing seva for the Masters, that is quite difficult. It is difficult to do seva selflessly because, mostly, whenever seva is done, there is always that 'me' within us. We do it with a 'self' involved. So, to do it selflessly is very difficult.

To do seva selflessly and in the loving devotion of your Master, that is the true seva. And, in that, for every rupee of seva that you are doing, you will get the benefit of a rupee in return.

So, only those who have a true love for their Master can do seva selflessly. The others will not be able to last in that seva.

To the worldly people, doing seva is doing something menial. But Saints and Masters sing high praise of seva. And only those people who can do it lovingly, and who have those pangs of separation from the Master, only such devotees can do this selflessly and with love for the Masters.

So, that disciple who has that true love for the Master can also become a true gurumukh in the meditations, as he is doing seva.

A true sevak is one who leaves all his other worldly attachments and he does work — completely forgetting everything else at the feet of the Master — with full love and affection towards the Master. Only such a devotee is a true sevak.

They sacrifice all their worldly attachments and do the seva selflessly. They do not have any inhibitions on what kind of food they have to eat — whatever is the Parshad that is given in the ashram, or at the Master's place, that is accepted with love by such sevaks.

* * *

There were several sevadars who used to come in the Bangalore ashram. These were the typically worldly people who would come with good intention. They would come to stay for a month to do seva at the ashram. But when they saw the seva — and the seva was very difficult; the water that used to come for irrigation was the water of sewage and there were a lot of mosquitoes in it; and also, the food that was given in the ashram was very, very simple food — people could not accept staying in these kinds of conditions. And those would come for staying for thirty days or so, they would leave in a day or two.

They would find some excuse — they would make some false excuse — and then they would leave from that place in a couple of days.

Now, that was because they had the world filled within them. They didn't have that true love for the Master. They were not willing to leave everything and forget everything in the love of their Master.

The food that Somanath Baba Ji used to give in the ashram, was also very simple. And he did not pay much attention to the luxuries to be given to the satsangis or people who were visiting. So, even bedsheets and all were not given.

When people would sleep in the night, a lot of mosquitoes would bite them. So, after staying one night, it would become very difficult to continue and try to stay another night.

And the food also was very, very simple. Even I found it very difficult when I went there because I was used to eating rotis. There, they would give ragi muddas. So, I had to gradually get accustomed to eating that food. So, I used to mix it with buttermilk and drink it because I had to eat something.

So, it was very difficult seva. And the conditions of stay were also very difficult. In the eight years that I stayed there also, I had only two gunny bags and I had one ...sheet...like that one...something like that...

At this point, there is a conversation about the right word to describe the basic sheet that they lay on the floor at Somanath Baba Ji's ashram...

...something which you put on the floor for sitting. Carpet is too luxurious! Chatai is like a very basic cloth that you put on the ground. Like a mat...

So, there was such a difficult seva. The whole body would ache. One would not realize where one was sleeping. The sleeping conditions were secondary, actually.

Bernard was my companion and he knows what kind of conditions were there. He has also done a lot of seva and he knows the conditions of the ashram.

So, those who have true love and affection for their Masters, those can continue and they will do the seva. And others, who just want to superficially do some seva, they cannot last in continuing to do seva.

Nirbandhan bandha rahe,
Banda nirband hoy,
Nirbandhan bandha rahe,
Banda nirband hoy,
Karam kare karatha nahi,
Das kahave soy.

He says, "Those who took on the love and affection of the Master got successful on this Path. And those who carried the love and affection and the attachment, and all the entanglement of the world, they have not been able to be successful."

So, one has to forget all the world outside and, with a very single-mindedness, he has to be focused on his Master and the love of his Master, and do seva on that.

Guru samarath sir par khade,
Kaha kami thohi daas,
Guru samarath sir par khade,
Kaha kami thohi daas,
Riddhi siddhi seva kare,
Mukhti na chaade paas.

He says, "The Master is capable and the devotee has to have faith in that Master. And, when such a devote is there and he has such Master, then all the mystical powers, are waiting at the doorstep of such a devotee. But the mystical powers, cannot do anything to him."

The Masters do not allow the use of mystical powers on this Path because we have to be steadfast in going back to God Almighty. And that should be our true aim.

Maya uses these mystical powers to distract devotees from going within. Maya tries to discourage or tries to put these devotees under false illusions, and she creates these mystical powers. She attracts the devotees with mystical powers. And those who get

swayed by this, and those devotees who use these mystical powers, will never, in their lifetime, be successful on this Path to go within.

So, a true devotee doesn't get swayed by all these mystical powers and all these other attractions given or shown by Maya. He remains steadfast in the faith of his Master. He has steadfast faith in the Master because the Master is God Almighty and, therefore, the devotee has everything.

Daas dukhi tho hari dukhi,
Aadhi anth thihu kaal,
Daas dukhi tho hari dukhi,
Aadhi anth thihu kaal,
Palak ek mein pragat hai,
Chin mein kare nihaal.

Kabir Sahib says, "When such a devotee faces a difficulty, then God Almighty Himself comes and helps such a devotee because he has true love and affection in his heart."

The Masters themselves are not happy to see their devotees unhappy. And, in any case, when they are doing their seva, there are a lot of difficulties or tests set out for them to see and make sure that devotee truly has that love and affection for the Master. So, after that, they cannot stand any other difficulty that comes or that devotee faces.

So, like for doing seva, we have to forget about the rest of the world. Like that, for doing Bhajan Simran also, we have to forget the rest of the world. So long as we have desires within us, we cannot become devotees.

When we sit for meditation also, if we have desires then, before meditating also, we are asking for the satiation of those desires and we are constantly asking the Masters for various things.

So, a true devotee doesn't ask for any other desire. He only asks for the Master.

* * *

You may have heard this story. Sant Ji used to say this quite often. This is about a king, and he had to travel to England. And, after about twenty days or so, he wrote a letter to his queens.

So, he wrote to them, "I am going to be returning in a few days, so if you need anything from here, you kindly reply and let me know what are the things that you want me to get from here." He had six queens.

All the queens replied to the king on whatever they wanted. So, he then, accordingly, purchased independent suitcases for all of them. And whatever their list of requirements where there, he purchased and kept them for each of the queens in their respective suitcases.

The youngest queen had not written anything. She had not given a list of items. She had only written a number '1' in the letter, and she had sent that letter.

When the king read that letter and it just said '1', he was quite annoyed because she had neither written news of her stay there, nor had she written what she wanted from England. So, he was quite annoyed.

So, he thought over that letter all night, and finally then, he summoned his wise counsel. And he asked that minister, he showed that letter and asked him what it meant.

So, after reading that letter, that minister told him, "Your youngest queen is very intelligent, and she has written this '1', which means you. So, she has said that she wants you."

So, that king was very pleased and he kept the letter in his pocket.

When he returned, he carried all the things that he had purchased for all the queens. And, when he came back to the palace, he handed over each of the suitcases to the respective queens and told them to take that to their respective quarters.

And then, finally, he went himself to the youngest queen and he went to her quarters. So, that way, she got the king. She got the company of the king, and when the king is there, then all the kingsmen and the kingdom also comes with that. The treasury also comes with that. And all the things that she would have otherwise desired, would also come with that.

Whereas, the other queens had only written their material requests, which they got. And they did not get the king and his company.

* * *

So, that way, when we meditate, we ask for things that we desire in this world. After we leave this body, all these things are going to be left behind here only.

All that devotion that we have done towards the Master. And yet, we have asked for things which we have to leave behind.

So, instead, if we ask for the Master Himself, then the Master is pleased and the Master then comes Himself. And, once He is there, then God Almighty and the Kingdom, everything is there with us. So, we are happy in this life and we are happy after this life also.

Therefore, we should always do our devotion to the Master for asking for the Master Himself — and likewise, for God Almighty, asking for God Almighty Himself. We should not waste that in asking for all worldly things.

Daas dhani yaache nahi,
Seva kare din raath,
Daas dhani yaache nahi,
Seva kare din raath,
Kahe kabir tha sevakahi,
Kaal kare nahi gaath.

Kabir Sahib says, "Those devotees who pray to the Masters and ask only for the Master, their devotion is absolute for the Master and God Almighty. Such devotees — even Kal himself, is scared of such devotees."

So, these are the true gurumukhs because they ask nothing other than the Masters. They don't give importance to all the worldly things and they only want that love and affection of their Master. They only ask for that. Only such disciples or such devotees are successful. And then, the Master sits with all His grandeur in such devotees.

Sab kuch guru ke paas hai,
Payiye apana bhaag,
Sab kuch guru ke paas hai,
Payiye apana bhaag,
Sevak man se pyaar hai,
Nis din charanan laag.

So, the Master has everything. And the true devotee asks only for the Master. He doesn't ask for any other outside worldly things.

Kabir Sahib also says, "There is no one who has so much grace and who has everything that can be given — that can possibly be given. That is the Master. And He is not there in the three worlds, and He's not there in the sixteen planes."

Kabir Sahib, when he took rani Indra Mati to Sach Khand-Sat Lok, she was a great disciple of Kabir Sahib. She was a queen and she did not bother about the king and his comments, and she had selfless love and affection for Kabir Sahib.

So, when Kabir Sahib took Indra Mati to Sat Purush and He prayed for the Darshan of Sat Purush, that Lotus opened there, and Sat Purush gave His Darshan. Sat Purush came in the form of Kabir, and He gave the Darshan as Kabir Sahib. And that was such a grand vision that, from every cell of Sat Purush, there were like crores and crores of suns and moons and their luminance. That was coming from each cell of Sat Purush.

So, when Indra Mati saw that grand vision of Sat Purush, she asked Kabir Sahib, "On earth, in the world, You come to awaken us. You awakened us as Kabir. And here, You are God Almighty Yourself. So, why didn't You tell me in the beginning only that You are God Almighty?"

Kabir Sahib told her, “In the world, if someone says that 'I am God Almighty', who is going to believe him? So, it's only now that you have seen that you believe, and that is why you are asking.”

So, God Almighty doesn't have His own Form. And whichever Master has taken you there, He shows and He comes in that image of that Master only.

Sevak kuththa guru ka,
Mothiya vaa ka naav,
Sevak kuththa guru ka,
Mothiya vaa ka naav,
Dori laagi prem ki,
Jith kainche thith java.

A sevak is like a dog at the door of the Master. So, whenever the Master wants to give him food, He gives him food. And, however He wants to treat him, He treats him.

* * *

In the Bangalore ashram, there were one sevadar. He had been doing seva for several years there. And he would take the cows for grazing. He was an old person — he was perhaps around fifty-five, or sixty, or thereabouts. But he had anger issues. So, he used to get angry sometimes.

Once it so happened that, he slapped another sevadar who was also grazing cows with him. And that sevadar went and complained to Somanath Baba Ji.

So, Somanath Baba Ji immediately told that this sevadar had to be pushed out of the ashram and shown the door. And they took him out of the ashram. They closed the door. It was a very big door of the ashram.

Baba Ji told them, “Remove him from the ashram.”

He was taken out of the ashram, and then, at night, Baba Ji asked, “Is he still there? Or has he gone?”

They said, “No. He’s standing at the gate. He's still waiting at the gate.”

Baba Ji said, “Okay, then give him some food outside.”

So, they gave him food outside, but he was still sitting there and without any of the normal clothes and all. He slept like that only in the night.

In the morning, again Baba Ji asked, “Is he still there? Or did he go?”

They told him, “He's still there.”

So, He said, “Okay, give him some food.”

This went on for three days. So, for three days, he did not leave the door of the ashram. And, finally then, Baba Ji extended His Grace, and on the third day, He called him inside.

So, then He scolded him and asked him, "Will you ever slap a person or hit a person again?"

So, he said, "No, I will never do that."

He said, "Okay, because if you do that now, next time, I will throw you out of the ashram forever."

So, he used to take about forty, fifty cows for grazing with two or three other boys. And then, when they were grazing, he would do Satsang to those cows there.

He would give Satsang to the cows and he was a very strict person. He called himself 'Mysore Maharaj'. And then he would sing bhajans and say Satsangs to the cows and, generally, nobody dared to get into an argument or talk to him much.

So, in his last days, he came to Guddella Ashram and he stayed there with us. And he stayed there very peacefully.

And then, in the end, when he was leaving his body, he asked for a mosambi. He ate that fruit and then he passed away very peacefully.

Door door kare tho bahire,
Tu tu kare tho jaay,
Door door kare tho bahire,
Tu tu kare tho jaay,
Jyon guru raakhe thyon rahe,
Jo deve so khaay.

Kabir Sahib says, "A true sevadar is like that dog of the Master. When the Master tells the dog to go away at a distance, he obliges. He goes away. When he asks him to come closer, he comes closer." So, never does the dog have any ill wishes of his owner or of the Master.

Likewise, the sevadar also should not have bad wishes or ill feelings about the Master. So, that way, even if he is admonished by the Master, he is scolded by the Master, or is thrown out of the gate by the Master, such a true sevadar will never have ill feelings. He will never think bad about the Master. So, he has true love and affection for the Master and whatever the Master tells him. Even if it has ups and downs for him, he lovingly accepts that. And he treads the path directed by his Master.

Daasathan hirade nahi,
Naam dharaave daas,
Daasathan hirade nahi,

Naam dharaave daas,
Paani ke peeye bina,
Kaise mite piyaas.

Then, He says, "Others cannot last as sevadars. They are like the bubbles in the water. And they are not able to do or have that continuity in seva."

So, a true sevadar listens unfailingly to the instructions of the Master and he doesn't care for the rest of the world. Even if the world is telling him to do against it, he doesn't listen to the world. He listens to the Master and follows the instructions of the Master.

* * *

There was Mata Loi who used to stay with Kabir Sahib. She was the daughter of a rishi and he had left her with Kabir Sahib. So, she thought of Kabir Sahib as a Master and as a true God Almighty. And she used to stay with Him.

So, once, Kabir Sahib thought of testing Mata Loi. And they used to weave clothes, so that instrument with which they would weave, it's like a needle. So, He kept that in His armpit, on the other side, and He told Mata Loi, "I think I've dropped that instrument. So, can you search for it?"

So, Kabir Sahib kept that small needle kind of instrument in His armpit. And it was visible to Mata Loi also, that He had kept it like that. And He told her, "I think I have dropped it somewhere, so can you search it for me?"

So, she knew that needle was there with Kabir Sahib, but yet, she started searching and she said, "No, I can't find it anywhere."

He told her, "No, you search properly. It must have fallen somewhere." So, again, she started searching. It was afternoon time.

So, He said, "Maybe it is too dark. Why don't you light a lamp and search for it with the lamp? Maybe you don't have enough light."

So, in that afternoon also, she lit a lamp and she got the lamp and she started searching with the lamp.

Then Kabir Sahib told her, "If you can't search it, do you want me to search it?"

She folded her hands and said, "Yes, I think You only search for it."

So, then Kabir Sahib took out that needle and said, "Here. See, here it is."

She folded her hands and said, "Yes, You have searched it."

So, that is the way a true devotee sees things. He sees the way the Master is seeing the things.

* * *

In Guru Nanak Ji's time also, a similar incident happened. Guru Nanak Sahib's wife would keep telling Him that His sons had grown up and they should succeed Him, so He should work on their succession.

So, fed up with that, once He decided to test and show her who was the true son.

So, in the middle of the night — this was in winter – it was very cold, extremely cold. So, in the middle of the night, He woke up, and He called Sri Chand, His elder son, and He told him, "Look, the sun is blazing and it's very hot. I'm perspiring. So, why don't you give me some wind — blow a fan or something."

Sri Chand got up from his bed and he was shivering himself with the cold. And this is what Guru Nanak Sahib told him.

So, Sri Chand got angry with Him, and he said, "You are getting old. You are more than eighty years old and You don't even know that it is so cold outside. And You are saying that it's afternoon. It's midnight. And it's so cold, and You're saying it's so hot. So, there is something wrong with You." And he went back to sleep.

So, after this, He called Lakshmi Chand. And He told Lakshmi Chand also the same thing, "It is very hot. It's broad daylight and the sun is very hot. So, why don't you get some fan and give me some air?"

So, even Lakshmi Chand got very annoyed and he also said, "Are You out of your mind? Are You trying to insult me by saying that this is daytime and it is afternoon, when it is midnight?" So, again he also got very angry and went back to sleep.

His wife was listening to all this and evidencing all this. So, after these two went back to sleep, He called Bhai Lehna, who used to also sleep nearby.

So, He called Bhai Lehna and told him, "I'm feeling very hot. I'm perspiring. The sun is up, it's afternoon, and can you blow the fan for me?"

So, Bhai Lehna was finding it very difficult to stand in that cold. But he immediately searched for a fan and he started fanning the Master — getting some wind to Him.

Then He told his wife, "See, who is my son now? My son is one who is listening to me."

Bhakti mukthi maango nahi,
Bhakti daan de mohi,
Bhakti mukthi maango nahi,
Bhakti daan de mohi,
Aur koyi yaancho nahi,
Nis din yaancho thohi.

Kabir Sahib says, “A true sevak, when he prays to the Master, he tells the Master, 'I am not praying to You for getting me salvation, or getting me any other thing. I am only asking You to manifest Yourself — to show me Yourself. I just want to see You within. That's all I'm asking. And I don't even want devotion. I don't even want salvation. Just give me Yourself'."

So, they only ask for the Master. And once you have manifested the Master, then God Almighty is very much there only. And then, one manifests God Almighty as well.

If we try to manifest God Almighty ourselves, we will never be able to do it — for how ever many lives, we try this. It is only with the Grace of the Master that we can do that.

Dharathi ambar jaayenge,
Binsenge kailash,
Dharathi ambar jaayenge,
Binsenge kailash,
Ekmek hoyi jaayenge,
Tab kaha rahenge daas.

Kabir Sahib says, “This world will also come to an end and this universe, this air, will also come to an end. The sky will also come to an end, but when you are One with the Master, then there is no question of destruction after that.”

So, there is no base for any destruction after you are One with the Master.

Ekam ekaa hon de,
Binsan de kailaash,
Ekam ekaa hon de,
Binsan de kailaash,
Dharathi ambar jaan de,
Mo mein mere daas.

Where one has manifested the Master, he is also Sound Current. And the Master is also Sound Current. After that, whether the heaven is destroyed, or whether the earth is destroyed, it doesn't matter. It is immaterial to that devotee or that sevadar because he is in the form of the Sound Current.

Yeh man tha ko deejiye,
Jo saacha sevak hoy,
Yeh man tha ko deejiye,
Jo saacha sevak hoy,
Sir upar aara sahe,
Thahu na dooja joy.

Kabir Sahib says, “The devotee has to be One with the Master. When he is One with the Master, he is completely oblivious of any other factor.” Even if you have someone

cutting his head with a hacksaw, even then, he will not even shed tears. That much will be the love for the Master.

That kind of love, when one has that for the Master, that will never go empty. And the Master will always shower Grace on such a devotee.

So, such devotees face a lot of difficulties, even on a worldly level. There is a lot of criticism from others. And there are a lot of other difficulties that they may go through. But they continue steadfast in their love and affection of the Master. And the Master recognizes that and then He showers Grace on such devotees.

Yeh man tha ko deejiye,
Jo saacha sevak hoy,
Yeh man tha ko deejiye,
Jo saacha sevak hoy,
Sir upar aara sahe,
Thahu na dooja joy.

Radhaswami.

19

Meditation Talk
07 Jan 2020 – Morning

The Effect Of The Three Gunas From The Impressions Of Previous Lives Are Overcome By The Grace Of The Master In This Human Life

IN AGRA, THERE WERE A FATHER AND SON who were devotees of Swami Ji Maharaj.

Swami Ji Maharaj had started His preaching of the Sant Mat. Sant Mat was a new kind of teaching in those days. And also, in those days, there were a lot of epidemics and people would be sick, like plague, and these kinds of epidemics were there in that time. There were a lot of fatalities and people were sick for a long duration. There weren't facilities like we have today of nursing homes, and hospitals, etc.

There were these ayurvedic doctors and, in a village, one had one or two doctors. So, for them to go patient by patient, it would take a long time.

So, the son got infected in this epidemic of plague and, for nearly fifteen days, he was very ill and he was not getting proper medical attention. So, towards the end, as he was dying, his father was crying by his bedside. He was the only son of that farmer. So, he was quite sad.

As the son was dying, he started getting the Darshan of the Master and he could see his previous lives. He told his father, "Don't feel sad. In my earlier life, I was a tree — a babul tree — and I've got this life of a human being." So, he said, "In my previous birth, I was a tree and someone gave a small piece of bark of that tree for brushing teeth to Swami Ji Maharaj and He had used that bark. As a result, I came into this human life. But since I had come from my previous birth as a tree, my mind was not that well or subtly developed and I could not do the meditation well. But, in the next life, as a human being again, I am going to go to the Sadh Gati, so I will be crossing the Par Brahm in the next life."

So then, his father felt satisfied that, indeed, it was Swami Ji Maharaj's Grace with which he had come into this human life — and understood how the Masters grace the animals, birds, trees in their various forms. So, when a Master sees, for example, a bird, He may grace the bird and that bird comes into a human life. Like that, They Grace for so many other trees, birds, insects.

So, in this Kali Yuga, one of the reasons that we have a population explosion is because the Masters have given salvation to so many souls from their previous births and given them this human birth.

But once they have got this human birth, it is not necessarily true that they will have the same previous impressions to come to the Masters. Only a few of them come to the Masters.

When we get human lives, we have these impressions of our previous births and when we do our Bhajan Simran, with the Grace of the Master, He gets us out of those previous impressions and then makes us fit for going onward, for going within.

The Masters are very pure and They are very gracious. So, with Their Grace, we are able to overcome our three gunas and the five elements and five vices. They have the effect of purifying our mind. And when the mind gets pure, we are able to go within.

So, we should do as much meditation as possible. We should not look at that as a burden. And we should do this daily.

* * *

The atmosphere is quiet and we should make the most of this. So, let us close our eyes and get connected to meditation.

20

Meditation Talk
07 Jan 2020 – Afternoon

Whatever We Earn Honestly As A Livelihood, God Almighty Always Multiplies That And Makes Sure We Are Taken Care Of

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MAHMUT PADSHAH WAS A VERY RELIGIOUS-MINDED RULER. So, whatever he would spend for his personal expenses, he did not take from the treasury of his kingdom. He would write the Koran and he would sell the books and, with that income, he would carry on his own life.

He had only one servant and, for many years, that servant was with Mahmut Padshah.

So, once a letter came to that servant, "There is a marriage in the family, so you should come." So, he requested the king, "There is a marriage in his family and they've asked for my presence to be there. So, could I be given leave?"

When the king was giving him leave, he checked in his cupboard and there were only two rupees that were there. So, he gave two rupees to that servant, and he said, "This will give you good wealth. You keep these two rupees."

Now, the servant was not very well aware of the king, but he had, nevertheless, worked for several years and he felt that he should get paid a healthy sum. And the marriage would be done easily if the king would give him some good, handsome amount.

So, the king, however, explained to him, "This is my own income and this is done — this very pure income — and God Almighty will take care of whatever your needs are from these two rupees."

So, the servant then took those two rupees and he was very depressed and he left.

In that kingdom, pomegranates were grown as a fruit — a very common fruit. So, with those two rupees, he thought, "I will buy pomegranates and take them home if all I can give is at least one pomegranate to all my family members."

So, for those two rupees he got fifty kilograms of pomegranates. So, he made two bundles of twenty-five kilograms and then he carried them — some on his head — and he went towards his village.

When he entered the border of the other kingdom in which his village was situated, it so happened that the queen of that kingdom was very unwell and the doctor had recommended that she should be given pomegranate juice. But pomegranate was not available in that kingdom.

So, the king sent his people to look for pomegranates and all those horsemen went from village to village to search for pomegranates.

This person was walking towards his village when one of those horsemen noticed him and he asked him what he was carrying.

So, this person told him, "I am carrying pomegranates."

That horseman then took that person and he said, "The king wants pomegranates. So, can you come to the palace?"

So, when he went to the palace, the king was very pleased to see this person.

He said, "He is like a God-sent angel who has come with the pomegranates that we require." So, the king then bought twenty-five kilograms of pomegranates from him. And he paid him a huge amount for those pomegranates.

So, then the king also said that he'd give two horses — one for this person to go and another horse will carry all the money that has been paid for the pomegranates. He said, "The amount is very large, so someone should not steal it from him." So, he sent an escort along with him and he told them that, "Leave this person at the village. He wants to go and escort him with the money and whatever his belongings are."

When he entered the village, everyone saw him and they felt, "Yes, this person has been working with a king. So, see how that king has sent escorts with him and how he's taking care of this person."

So, then he had enough money now to take of all the marriage proceedings. And, also, there was a lot of money left after that for business. But he then decided that he still wanted to go back to that king and work for him.

* * *

Therefore, whatever we earn honestly and with our own effort and sweat, that is of great value, and God Almighty always multiplies that value and makes sure we are taken care of in our livelihood.

So, we should do our Bhajan Simran and we should also have honest earnings, an honest living. And, in Sant Mat, it is prohibited to live on other people's money. So, we should make an effort to earn our own livelihood honestly and do our Bhajan Simran.

* * *

The atmosphere is quiet and we should make the most of it. Let's close our eyes and do our Bhajan Simran.

21

SATSANG
07 Jan 2020 – Afternoon

The Jiva Feels The Master Should Give The Salvation By Keeping All His Other Attachments Intact — But The Masters Say This Is Not Possible

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The paathi sings the Bani of Swami Ji Maharaj...

Surat bund sat sindh taj,
Aai dasven dwaar.
Surat bund sat sindh taj,
Aai dasven dwaar.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj explains how the soul, which is a drop in the ocean of God Almighty, that has separated from the ocean and has come down, plane by plane, and is now at the Eye Center in the Pind. So, He explains how this soul has come from the Par Brahmand. And then, from the Par Brahmand, it has come down into the Brahm — into these three worlds. And then, again, plane by plane, it has come from the causal, astral, to this physical form. In this physical body, it has come to the Eye Center. And from the Eye Center, the attention of the soul has gone into the body and it has illuminated the body.

From the soul, it develops the panch pranas. And from the panch pranas, all the body is functioning as result of the panch pranas.

So, that soul, which was free, is now encased in this body.

Kal has come in the form of the mind. And as the mind has got attached to the soul, the soul is now encased in this body with that mind.

And Maya also has given the five vices — that is lust, anger, greed, attachment, ego. And she has instructed them that the soul should not leave the compound of Kal.

They have become dominant and they have put the soul in this illusion.

What was supposed to happen was that, the soul would be in control of the mind and the mind would be in control of the five indriyas.

But what has happened actually is that the five indriyas now rule the mind and the mind is ruling the soul. So, whichever indriya that has control on the mind, it is pulling

the mind in all outward directions. And that is how the soul has now lost its control of the mind and indriyas and is in this entire illusion and is suffering in this.

The soul has forgotten not only itself, but it has forgotten God Almighty. It has forgotten its family. And, instead, it has identified itself with this world around here. And, in that, with the mind, it is doing the karmas and it has got the filth of karmas.

So, if you ask anyone today, "What is your name?", that soul will only talk about the name of this physical body. The soul will not identify itself.

So, that soul has completely lost its identity. And the Saints come and try to awaken the soul and remind it as to its true identity. They remind that this body has been given but for a few days. And like we have seen our ancestors and all our earlier elders leaving us, we will also have to leave this body. They tell us that we are the soul. And if we are the soul, then the soul belongs to God Almighty.

* * *

Sant Ji used to give an example of how the soul is lost in this world.

Once there was this shepherd who went into the jungle and the lion and the lioness were not there. They had gone out and their cubs were there. There were two cubs there.

So, that shepherd picked up one cub and he brought it. He fed the cub with the milk of the sheep. And that cub grew up among the sheep. So, it grew up like that and, in three years' time, it started identifying itself as a sheep among the flock of sheep.

It used to walk around with the sheep. It grew up with the sheep and it drank the milk of the sheep. So, in that illusion, it started believing that it was a sheep itself.

Once it so happened that shepherd again took the flock of sheep, along with that lion, into the forest. And they were all grazing there.

The wild lion there, observed and saw that, to its amazement, there was this lion roaming around among the sheep. So, that wild lion came near this domesticated lion and asked him who he was.

That domesticated lion said he was a sheep. So, the lion said, "No, you are not a sheep. You are a lion."

This lion refused to believe. He said, "No, no, I am a sheep only."

So, then the wild lion took this other lion to a small rivulet, and there, he asked him to look in that water.

When both of them looked into the stream, that domesticated lion also observed that he was looking exactly similar to this wild lion.

There was no difference. He also had the mane. The wild lion also had the mane. And both were looking similar.

So, then, the wild lion said, "Okay, now I will roar. You also roar with me." And when both of them started roaring, with two lions roaring, the sheep ran away from that forest. The shepherd also ran away and the forest got cleared.

So, then that domesticated lion realized that it was not a sheep. It was a lion indeed.

* * *

Like that, our soul has also come into this physical world. And, in this physical body, it has become a jiva. At the Eye Center, it has given rise to the panch pranas, which then give the power to the rest of the body. And it has identified itself with this body. It has started identifying itself as the body and it is lost in this illusion.

So, the Masters are awakening the soul and saying, "No, you are not the body, but you are the soul." The Masters come and explain to the jiva. And when They take that attention of the soul to the Eye Center, there the soul sees itself. And then it realizes that it is indeed the soul and not the body.

It realizes, "I am the soul. I am not this body. And this body is here only for a few days, like a rental place." And then, the soul gets a true realization of who it really is. And there, it gets vivek buddhi. It gets clarity as to who it really is and loses all that earlier illusion that it carried.

Raja Janak was also given this vision where he was shown his own soul by Ashtavakra. And that itself is a very great level of consciousness.

Raja Janak only had this vision of his soul at the Tenth Door. And that was his realization. But the Masters give the realization to the soul in the Par Brahm where all the coverings are shed off and it realizes its true self.

So, that is the level of difference between what the Masters give as a realization to the soul in the Par Brahm. Raja Janak had only that vivek — that realization — at the Eye Center. And even with that limited realization, he was able to clear the hell of all the souls.

So, that is the greatness of Simran. And that is why Masters have adopted the practice of Simran for awakening the soul.

Swami Ji Maharaj explains in the Bani how that drop from the ocean of God Almighty has come down through the various planes and has now adorned this body of five elements and is now driven by the mind and, in that way, it is identifying itself and has got entangled in this ocean of life and death.

Vahaan se utri pind

Mein basi aaye nau vaar,
Man indri sambandh kar,
Padi jagat ki laar,
Janm janm dukh mein rahi,
Bahi chauraasi dhaar.

So, under the realm of the mind — the mind and the indriyas — the soul, mind, and indriyas have been doing the karmas. The filth of karmas is building up on the mind. And the soul is attached to the mind and it has to, therefore, go through the 8.4 million lifeforms to redeem those karmas.

So, to redeem the deeds, it has to go into the lifeforms of trees and insects and birds and animals.

There are 3.0 million lifeforms of trees and 2.7 million lifeforms of insects. And there are 1.4 million lifeforms of birds. And .9 lakh lifeforms of fish. And there are four lakh other forms in which the gods and goddesses and yaakshas and gandharvas and humans are all part of those four lakhs of lifeforms.

So, Maya has created these 8.4 million lifeforms and, to redeem those deeds, we have to go, again and again, into these 8.4 million lifeforms.

Once the soul goes into those 8.4 million lifeforms, God alone knows how long it will take for that soul to come back and get a human life.

There are so many trees that last for more than a thousand years — like the pipal tree lasts for more than a thousand years.

Again, in the category of two elements, there are snakes as part of that. And some of the snakes also have very long lives of more than a thousand years.

So, if we count such lifeforms and the lifespans, then to just make one cycle of 8.4 million lifeforms, one yuga will go by.

So, therefore, Masters awaken us and say, "This is a priceless life that has been given to us to get free from this ocean of life and death and get our salvation."

Sudh bhooli ghar aadh ki,
Satpurush darbaar,
Nar dehi jab jab mili,
Kiya na satguru pyaar.

So, that way, the soul, which has separated from God Almighty in this illusion, has forgotten about God Almighty and about himself. And even when that soul has been given the opportunities as a human being, those opportunities have also been lost by that soul in its ignorance and under the realm of the mind.

The soul, when it is in the womb of the mother, is in connection with God Almighty. And God Almighty keeps two supports to that soul of the Light and Sound. So, there, because it is connected to God Almighty with the Light and Sound, it can see all the previous births. And it can see all the suffering that it has gone through in so many millions of lives. And it is very scared there because it sees its own suffering in so many lifeforms. And then, again, in the womb, it is dark and it is encased in that womb. So, it cries out to God Almighty.

The soul cries out to God Almighty and says, "Please take me out of this darkness. And, when I come out, I will pray to you and I will not do anything else."

So, after nine months, when the baby is ready to come out — the soul is ready to come out — before that, Maya casts the veil of illusion. And with that wheel of illusion, the soul stops seeing that Light and stops hearing that Sound. With that, the moment that Light and Sound are not in connection, it stops seeing all its previous lives and all its previous experiences.

And, therefore, when the baby comes out, it immediately starts crying because it loses that happiness of that Light and Sound by which it was supported in the womb.

And then, when it drinks milk, it further starts that veil of illusion to come over it. And when it is given food here, and when it is shown love and affection here by its parents, all that veil of illusion comes over it and it forgets the God Almighty. Then, under the realm of the mind and indriyas, it completely forgets. It starts doing deeds here and completely gets entangled in this illusion here. It completely forgets about God Almighty and its True Home.

Sanshay rog bharmat rahi,
Kyon kar utare paar,
Satguru sant daya kari,
Aaye dhar avatar.

So, that duality and that illusion overcomes the soul. It starts identifying itself completely in this world, forgets God Almighty and, as a result, it gets into suffering in this world.

God Almighty sees that suffering and the sadness in that soul and He sends Saints into this world. And these Saints try to awaken that soul and try to remind the soul why it has been given a human birth; what is the purpose of that human birth; where that soul has come from; where it is supposed to be going; what it is supposed to be doing to go back. With all that, They try to awaken the soul.

So then, by initiation, They try to connect that soul to the Sound Current. And They want that soul to come quickly and realize and manifest that Sound Current and manifest the Form of the Master within.

But that soul is so much entangled in this Maya and entangled in this mind — this mana and Maya — that it is not able to even gather that strength to draw its attention within. And because it is not able to free itself, it continues to remain unhappy – that jiva remains unhappy. It is not able to do that Bhajan Simran and follow the Teachings of the Master because it is so badly entangled here.

Bahu bidhi ab samjhaavaheen,
Maarag shabd pukaar,
Kaal bichhaaya jaal as,
Gupt kiya mat saar.

Saints try to explain to that soul with different examples. But, despite that, the soul is not able to understand that — that jiva is not able to understand and develop that faith in the Masters — and, therefore, it keeps getting further entangled in this world.

The Masters explain, "Kal has given you the family. He has given you your house and occupation, and everything around. All this is your entanglement and your net and your illusion." And the jiva starts believing this illusion and it doesn't believe in the Master. And that jiva, day and night, he is unhappy. And the Path that the Masters have shown, and the practice that he has to do of the meditation, he is not able to do.

So, the Masters explain to us, "We should do Simran."

Kabir Sahib says, "Those who do Simran, that is the way to happiness. That is the way not only to happiness but, if you do your Simran, that is the Path to go back to God Almighty." But unfortunately, we don't do that Simran. We don't follow the Masters.

When we do Simran, our deeds get redeemed. And when the deeds are redeemed, the mind becomes purer and we are able to go within.

When we go within, we also realize and we manifest our Radiant Form of Master within and God Almighty within.

But, instead of wanting all that, we want the outside world. We want more of that entanglement which we are already so badly stuck in.

The jiva feels that the Master should give the salvation in this same entanglement by keeping all his other attachments intact. But, the Masters say, "This is not possible because these are the illusions are the deception of Kal and Maya." And the Masters, say, "If you want to be in that deception, you cannot go to realization."

Kabir Sahib says, "As long as you have the relationship of this world, you will not be able to manifest that true relationship of God Almighty within."

When we are able to break that relationship with this world — we are able to stand aside from this relationship of this world — only then we will be able to manifest the

Master within. But, instead of that, we expect the Master to get involved with us in our entanglement, and then try to get us our salvation in that entanglement.

So, therefore, Masters emphasize on Simran because it is Simran only which will redeem those karmas and make us fit for going within. It is that Simran only which will be able to cut this entanglement and take us within.

Karam bharam paakhand ka,
Keenha bahut pasaar,
Bidyaaras gyaani thage,
Baachak ati ahankaar.

Kal has also created further illusions by creating temples, deity worships, pilgrimages, and pranayamas, and so many other austerities which are not even possible to do physically. So, that way, he has, again, created illusion for the jivas.

And then, those who are the learned types, he has made them study the Vedas, scriptures, and all the other books and get into discussions and arguments over those scriptures.

* * *

Sant Ji used to relate this story about this person who came to Varanasi to study in the B.H.U. And he wanted to get a doctorate in the Shastras. So, after he got his doctorate in the Shastras, he was going back to his place and he had to cross the river.

So, it was lunch time and most of the boatmen had gone for lunch. There was one poor boatman who was sitting in his boat there.

So, this pundit went and he told that boatman that he was feeling hungry and that boatman should take him out to the other side of the river. So, that poor boatman requested that pundit to wait a little so that some more passengers would come and he could get maybe three or four more passengers to take.

So, the pundit ji got annoyed with him and he told him a few things and that poor boatman got scared, and he said, "Okay." And he obliged. He took out his boat and he took the pundit ji. And when they went in the river, that ego of the pundit ji did not stop there.

He asked that boatman how much had he studied.

So, that poor boatman said, "I have never visited a school in my life. My parents were boatmen and I have learned that. And I am continuing as a boatman."

So, that pundit asked him what his age was.

He said, "I am around forty-five years old."

That pundit started telling him, “You have lost half your life and you have wasted half your life. You lost it because you are an illiterate. You have not studied.”

These kinds of things, the pundit kept telling the boatman. And that boatman felt quite sad.

So, when that boatman took the boat in the middle of the river, there he loosened the rudder a bit. So, the boat started shaking. When the boat started shaking, he asked the pundit, “Pundit, do you know swimming? Because this boat may sink now.”

The pundit said, “No, I don't know how to swim.”

Then the boatman said, “See? The boat will sink now and we'll fall into the water. So, I have lost half my life because I didn't study. But you will lose your full life now.”

So then, that pundit caught his feet and bowed down to his feet and said, “Please help me and save my life.”

So, then that boatman balanced the boat and he went further. And then he told the pundit, “Look, whatever you have studied and whatever knowledge you have gained, is important to you, and it is well-placed with you. Likewise, whatever practice and skills that we have developed are important for us, because if those skills were not there, then you would have lost your life now. So, therefore, don't start putting people down. Everyone is important in terms of what each one is doing.”

* * *

So, that way, all the intellectual types go into this learning phase and they develop a bigger ego. And it is this ego which is the reason for the downfall.

Jad chetan granthi bandhe,
Thotha kare bichaar,
Surat shabd ki raah ko,
Kare na angeekaar.

So, such people, the intellectual types, waste their lives in studying and in arguing about their understanding of this. And, the Masters, when They explain the Path and the importance of the practice itself — in doing rather than studying — these people do not understand that.

There are only few souls, who have past impressions, who understand the Teachings of the Masters and who try to do the practice as explained by the Masters. Otherwise, most of the people are under the influence of their intellect and mind and ego, and they waste their lives.

Man bairi dhokha diya,
Taje na mool vikaar,

In ki sangat mat karo,
Yah maaren ghera daar.

He says, "Whenever we get this human life, the soul is dominated by the mind and the indriyas, and they don't allow the soul to do its devotion to God Almighty and get its salvation."

He says, "Don't listen to the mind. If you have one big enemy, that is the mind. And that is the only enemy. So, don't listen to the enemy. Don't listen to the mind. Listen to the Master. And, if you listen to the Master then, in this life itself, you will get your salvation."

Khoji koi koi hoyega,
Baadi sab sansaar,
Rozgaari bhekhi sabhi,
Maani maan adhaar.

He says, "There are very few people who pursue the Path of Truth — who pursue the practice of Sant Mat — and the rest mostly get carried away by outward attire and all outward rituals. And they waste their life."

He says, "There are very few people who follow the Surat Shabd Yoga and who follow this practice to get their salvation. Most of all the others lose and waste their lives in pursuing their ego, in pursuing all the riches of the outside world — their position, status, and all the other things."

Radhasoami gaaiya,
In se raho hushiyaar,
Sant saran drud kar gaho,
Kaal barra bariyaar.

So, after explaining all this, Swami Ji Maharaj says, "Don't get carried away by all these outward attired people — people wearing saffron clothes, etc. These people have not realized the Truth themselves and they will also misguide you. And they will also leave you in this illusion."

He says, "Don't follow such baikhis." These are the people who have zero knowledge of God Almighty. They are only focused on aggregating more wealth and fame and ego. And they are least concerned about God Almighty.

So, Swami Ji Maharaj cautions us not to get swayed by such people and not get misled by such people.

Swami Ji Maharaj says, "You are indeed fortunate that you have got this human life and you have got a True Master. And you have been shown the Path by the True Master. You have been given initiation. So, now you have to turn within."

Now, it is not possible for us to think ourselves that we will change and we will transform ourselves and go within. But, by doing Simran, we are taking that sure step towards that transformation.

Simran has great power and it has transformed so many sinners in the past. It has this power of transforming and changing our lives and bringing us on this Path of the Masters and manifesting the Masters within.

So, He says, "With our good fortune, we have got this human life. We have got the Master and the Path. Now, we should try to make our efforts to go within. And we should then stay guarded against the mind and not get deluded by the mind. We should make efforts to go within and follow the Teachings of the Master."

Surat na paave shabd ras,
Tab lag rahe khuvaar,
Ta te satguru sang kar,
Pahuncho nij ghar baar.

He says, "As long as the Sound Current is not manifested by the soul, the meditation is dry. And once the soul manifests the Sound Current within, then it happily goes onwards on its journey with the Masters, plane by plane."

That Sound Current is emanating from God Almighty and it is resonating at the Eye Center. If we are able to manifest that Sound Current, even for a second, then we will be able to redeem the deeds of several thousands of previous lives. Then our mind becomes pure. It becomes crystal clear, like a clean mirror. And then, it is ready to kick the rest of the world away, and is ready to go onwards on this journey within.

So, that mind, when it becomes crystal clear, it also realizes that it is not the indriyas, with which it has started identifying itself with earlier. It becomes clearer also that this is not its true home. Its true home is in Brahm. So, it also starts making efforts to go within and it starts helping the soul. The greatest enemy of the soul — the mind — becomes its greatest friend, and it helps it go within.

So, Swami Ji Maharaj says, "As long as that Sound Current is not manifested, the soul is dry. And once that Sound Current is manifested, it becomes green and it becomes lovingly ready to go within."

Surat na paave shabd ras,
Tab lag rahe khuvaar,
Ta te satguru sang kar,
Pahuncho nij ghar baar.

Radhaswami.

22

Meditation Talk
08 Jan 2020 – Morning

There was no mediation talk given at this time

23

Meditation Talk
08 Jan 2020 – Afternoon

The Masters Give Us The Simran Of The Naam — The Names Of The Lords Of The Planes Above The Eye Center

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THE SAINTS HAVE SUNG THE PRAISE of Satsang, seva, and Bhajan Simran. Like that, They have also sung the praise of Naam.

Many people misunderstand Naam as some mantra. But Naam is a very high thing. There are 700 million mantras of various deities — gods and goddesses. And people misunderstand Naam to be such mantra.

So, many also misunderstand 'Ram' as Naam. But Kabir Sahib has clarified in His Bani that the word 'Ram' is not to be misunderstood as Naam. Naam is a different thing. And Naam is given only by a True Master. Only when there is a True Master, one can get Naam.

Even Saints and Masters have, in Their Banis, referenced the word 'Ram'. But Their reference to 'Ram' is different.

So, the Masters say there are four types of Rams. One Rama, which is there in Ayodhya. The other is the atma, the soul that is there in everybody. The third is the Ram who has created these three worlds. And the fourth, who is different from all of these, and He is God Almighty.

So, even though Masters have used the word 'Ram' to name God Almighty, there is a difference in whom They are addressing by the word 'Ram'. The 'Ram' They are referring to is God Almighty. And the 'Ram' that is referred to outside, he is the Ram of Ayodhya.

Tulsi Das has also referred in His Bani that the Ram of Ayodhya gave salvation to Ahalya who was the cursed wife of Gautama Rishi. But Naam has been giving salvation for crores of years — before Ram came into existence. And will continue to give salvation to crores of souls after Ram's existence also.

The Masters give us the Simran of the Naam— of the Names of the Lords of the planes, which are above the Eye Center. And these Lords have never taken any avatar and come into this world.

We repeat Their Names because we have to pass through Their planes. They are the Lords of the planes through which the soul has to pass to go back to God Almighty.

And they are very pure Names. And by the repetition of these Names, we cut and redeem our deeds. And when we redeem our deeds, the mind becomes purer.

So, the faster we do our Simran, the more Simran we do, the faster we will progress on the Path. And the lesser Simran we do, the slower we will progress on this Path.

Why do we go to the Masters? It is not because we want some profit in our business or we want some illness to be taken care of. But we go to the Masters because we want to get out of this cycle of life and death.

So, therefore, whatever the Masters tell us, the restrictions and the instructions at the time of initiation, we should follow that, and we should do our Bhajan Simran every day.

* * *

The atmosphere is quiet and we should make the most of this time. So, let us close our eyes and sit for our meditation.

24

SATSANG
08 Jan 2020 – Afternoon

If We Have Locked The Gift Of Initiation In The Cupboard Without Using It, Then What Can Naam Do And What Can The Master Do?

The paathi sings the Bani of Sant Kabir Sahib...

Jaaki ghaati naam hai,
Tha ke hai sab siddhi,
Jaaki ghaati naam hai,
Tha ke hai sab siddhi,
Kar jore taadi sabe,
Ashta siddhi nav niddhi.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has talked about the greatness of Naam. He says, "Those who have accumulated the wealth of Naam are very happy and wealthy and, at their doorstep, they have eight siddhis and nine nidhis."

So, those who have accumulated that wealth of Naam, at their doorstep, they have these eight siddhis and nine nidhis. Nine nidhis are nine Lakshmis. They are manifestations of Lakshmi.

Most of the people are trying to accumulate the wealth outside. That wealth is linked to the physical body. And once we have to leave the physical body, then that wealth has to also be left behind.

But, the wealth of Naam is that wealth which goes along with the soul. And nobody can steal that — no robber or no thief can steal that from that soul. And no family member can also take it. That wealth takes us out of this ocean of life and death. And that wealth gets us to our True Father, God Almighty – and gets us back to our True Home.

In the fifty-two letters, the Masters say, "All of the Vedas, all the Puranas, all the scriptures, all the mantras come within these fifty-two letters. But this Naam is not in these fifty-two letters.

This is a reference to the Hindi syllables and, in English, of course, there are different numbers.

So, Saints say, "The Naam is not contained within these letters." We may even have a doubt then — how do the Saints give us that Naam? Because if Naam is not in the letters, then we will not be able to read, or write, or exchange that information of Naam. And, therefore, one may wonder how do Saints give that Naam?

So, the Five Names that are given to us at the time of initiation, these are also part of those letters and these are also subject to destruction. These are used by the Saints to enable us to leave the nine doors and come to the Tenth Door where we manifest the Sound Current. It is that Sound Current which is the Naam which the Masters refer to.

So, at the time of initiation, the Masters connect that Sound Current with the soul. And because that Sound Current gets connected to the soul, we are able to experience Light or we are able to experience Sound at the time of initiation.

It is possible that we may not experience these also because of our deeds. But, when we perfect our Simran and, with that, we are able to rise to a conscious level at the Eye Center — where our tongue stops moving and our intellect stops acting — that is the time when we are able to manifest that Sound Current.

And once we have manifested that Sound Current, it is that Sound Current which takes us back to God Almighty.

Hay gay auro saadhan dhan,
Chaatra duja fahraayi,
Hay gay auro saadhan dhan,
Chaatra duja fahraayi,
Tha sukh te biccha bhali,
Naam bhajan din jaay.

Kabir Sahib says, "Those who have their ego and who have built mountains of wealth, these people are unhappy. It is better to be poor but in the company of Naam, or having manifested Naam."

So, the highest wealth is that of Naam and that is what Saints ask us to accumulate. Because that wealth cannot be stolen from us and it cannot be taken by any near and dear one also.

* * *

Sant Ji used to relate this story of Balakh Bhokara. Shah Balakh Bhokara had a palace of seven floors and he would sleep on the seventh floor where he had his silver and golden cots. He would get these gardeners and they would bring flowers and adorn

that cot with nearly sixty kilograms of flowers every day. And then he would sit there on that bed and he would remember God.

He would sit in the remembrance of God there and he would ask God when He would show Himself to him.

During that time, Sant Kabir Sahib was the Saint Who was preaching. And the Saints always seek the devotees or those people who have the urge to go back to God Almighty.

So, at 12:30 in the night, when he was contemplating on God Almighty — he was praying — at that time, Kabir Sahib came there. He appeared there on that floor wearing a very big turban and carrying a stick. And He started roaming around on that floor.

So, with the noise of that stick which Kabir Sahib was carrying, Balakh Bhokara got disturbed and he opened his eyes and he thought, "Who is this odd man who's walking in the middle of night in my palace — despite all the guards and all the security that I have? How did this person come on this floor?"

So, he went and asked Kabir Sahib, "Who are you and what are you searching for?"

Kabir Sahib told him, "I have lost my camel and I'm searching for my camel here."

So, Balakh Bhokara got annoyed and he scolded Kabir Sahib. And he told Him, "Is it ever possible that a camel will come on the seventh floor?" So, he called Kabir Sahib an idiot. He said, "It's not possible for a camel to come here."

Kabir Sahib said, "Yes, I agree. But if I'm an idiot, you are a hundred times bigger idiot. Sitting on this grandeur, you are searching for God Almighty."

So, while he started pondering on that thought, Kabir Sahib vanished from that place. And he kept thinking as to who that angel was who came and gave him this message. So, he was lost in that thought which Kabir Sahib had left with him.

The next day, early morning, he sat in his court and all his ministers and all of the other people all assembled in the court. And the court had just about started when this man wandered in — not being stopped by any security. That was Kabir Sahib who just walked inside that court and stood before the king.

So, he was wondering how this man just walked into his court despite all the security, how nobody had noticed him. And when Kabir Sahib stood in front of him, he asked Kabir Sahib, "Who are you and what is your work here? What have you come here for?"

Kabir Sahib said, "I am a bit tired. I have come here to stay for the day. I thought this is a place that is like an inn, or like a rest house. So, I've come here for that."

So, he got angry with Kabir Sahib and he told Him, "You think this looks like a guesthouse to you? This is a king's palace."

Then Kabir Sahib asked him, "Okay, so who stays here?"

He said, "I stay here."

"And who stayed before you?"

So, he said, "My father stayed before me."

"And who stayed before him?"

"My grandfather stayed before him."

So, Kabir Sahib said then, "This is a place where there is the coming and going of people. What else is it but a guesthouse?"

So, again he observed this person and he realized, "Two times this angel has come and he has given me the right message."

And meanwhile, Kabir Sahib left that place.

Thereafter, he decided, "No more kingdom and kingship for me, but I will adorn saffron clothes and I will seek God Almighty."

He then wandered in search of Kabir Sahib. He came into India. He came via the route of Pakistan and Kashmir. So, after searching for a long time, he eventually found the address of Kabir Sahib and he went to Kabir Sahib.

When he saw Kabir Sahib, he immediately recognized Him — that He was the same person Who had come to his palace. And, immediately, he bowed down at the feet of Kabir Sahib. So, he pleaded and prayed to Kabir Sahib that he should be kept in seva at the ashram.

But Kabir Sahib told him, "You are a king and I am a poor weaver. How will I be able to maintain you here in the ashram?"

But, Shah Balakh Bhokara told Him, "I have not come here as a king. I have come here as a fakir. And whatever way you will keep me, I will be happy in that."

Mata Loi also was listening and she also asked Kabir Sahib that he be allowed to stay in the ashram.

So, Kabir Sahib let him stay in the ashram and do seva. And He gave him work to do various things as a weaver.

So, he would do seva very lovingly. Early morning, he would go and take his bath in the Ganges and come back and, throughout the day, he would do seva very lovingly.

That way, six years passed. Then, one day, Mata Loi asked Kabir Sahib, “He has been here for six years. People come and take initiation and go. But he has been working and doing seva for six years and You have not yet given him initiation.”

Kabir Sahib told her, “Loi the vessel is still not clean.”

So, Mata Loi told Kabir Sahib, “He listens to everything that we say. And whatever we give him to eat, he eats that willingly. And he does all the seva. So, how can we understand that his utensil is still not ready?”

Kabir Sahib said, “Okay, what you do is, tomorrow, when he has his bath in the Ganges and comes back, when he is coming inside the house, you take some garbage and throw that garbage on him when he comes inside. And once you throw the garbage, you hide and see what he has to say. And then, perhaps, you will understand.”

So, next day, Mata Loi, as suggested by Kabir Sahib, got on the terrace of the house and she had some ash and garbage with her. And when Shah Balakh Bhokara had his bath and, with clean clothes, he came in, she threw that garbage on him and all his clothes became dirty. And she hid.

He looked up and he saw that there was no one there, but he got very annoyed. And He shouted out, “Who is that fool who has thrown this? If I was the king of Balakh Bhokara, I would have beheaded this person.”

So, Mata Loi got very scared with what he said and she came down and she told Kabir Sahib about it. And Kabir Sahib told her, "I told you that he is not yet ready. The utensil is still not ready.”

So, like that, another six years passed by. Twelve years had passed since the time that he came and he was doing seva.

So, Kabir Sahib once called Mata Loi and He told her, “I think the utensil is ready now. So, it is the right time for us to pour something in that utensil.”

Mata Loi said, “I do not understand. This is internal and I fail to understand.”

So, Kabir Sahib told her, “Okay, what you do is, store the dirty water which you use from the utensils that you have cleaned. And wait till some insects also grow in that. And once you have that dirty water and it starts stinking, you carry that water with you on the terrace and wait till he comes from after his bath. And then you pour that on him now. Then hide and listen to what he has to say.”

So, accordingly, when he came back from his bath, Mata Loi threw all that dirty water which was collected — with all the insects and the stinking water — she put it on him and hid.

When all that dirty water — filthy water — fell on him, with all the insects and everything, he looked up and, with folded hands, he said, "Who is this great person who has thrown all this on me? The filth that I have inside is worse than this. So, who has done this favor of throwing this dirty water on me? And may God bless that soul."

So, after he went to take his bath again, Mata Loi came and related all this to Kabir Sahib.

Then Kabir Sahib said, "Yes, the utensil is ready and now we have to pour something in the utensil."

So, after he came back from his bath, Kabir Sahib took him to His quarters and He made him sit down and He gave him initiation. And as He initiated and as He told him the Words for doing his Simran, with each word, he started going up, plane by plane. And by the time the fifth Word was given, he was already in Sach Khand. So, He was a fully-ready Saint at the time of initiation because His mind was pure and there were no attachments and there was nothing to stop Him. So, immediately, the soul made that progress.

After about one year, Kabir Sahib told Shah Balakh Bhokara, "You have left your family and you have left your kingdom and come here. So, I think you should go back, meet up with your family, and preach the Surat Shabd Yoga and Sant Mat in that part of your country."

So, He took his small bed cover with Him — and it was a torn bed cover which was all stitched up. And He took that with Him and He returned to His kingdom.

He went back to where He used to sit near His kingdom. When He would want some solitude, He would go there and sit by the riverside. So, He went there and He sat there.

At that same time, at around 5:00 PM in the evening, his minister would also come for a walk to that place. And that minister noticed that person looked like the king. And, when he went near to meet him, he said, "Indeed, this is the king."

So, the minister, when he met the kingwith folded hands, he immediately requested that he come back to the kingdom and he come back as a king — because all the people staying there wanted him to come back to his throne.

Shah Balakh Bhokara told him, "My Satguru has given me a Kingdom and that is good enough for me. So, I don't want to come and again rule."

So, the minister went back and he brought back His family. So, all the family members also started pleading with Him. They also came and they met Him and His children, who had now grown, they all requested Him — they all pleaded with Him — to come back.

They were all pestering Him to come back. So, what He did was, He was using that needle to sew up that torn blanket of His. He broke that needle and threw it in the river.

And He told them, "Okay, if you fetch me that broken needle, then I will come back."

So, His son said, "Never mind that needle. I'll give you thousands of other needles. So, you please take those and come."

But, Shah Balakh Bhokara insisted that it was that broken needle which was thrown. He only wanted that to be brought back.

So, his son said, "It's a flowing river. You have thrown it inside the river. No one will be able to search that needle. There is a flow in the river. It will be lost. I mean, no one can search for it."

He said, "Okay, then, I can get that needle."

So, his son said, "Okay, then you get the needle and show that."

Shah Balakh Bhokara gave His attention to a fish in the river. That fish then dug out that needle, which had gone in that soil. And it swam to the shore, jumped on His lap, gave the needle, and jumped back in the river.

Shah Balakh Bhokara showed him the needle and said, "See, this is the kind of Kingdom that my Satguru has given me, where everyone living in this entire creation obeys what I have to say. So, what is the point of ruling this kingdom which is only associated with my body? I have got a Kingdom which is perennial."

Thereafter, He went from place to place, awakening souls and preaching Sant Mat. He never went back to that kingdom.

* * *

So, that wealth of Naam is such that, once we have manifested that Naam within, then all our desires, all our wishes, are there no more with us. And the mind only wants to be in the company of that Sound Current.

Naam japat kushti bhala,
chuyi chuyi pare jo chaam,
Naam japat kushti bhala,
chuyi chuyi pare jo chaam,
Kanchan deh kehi kaam ki,
jaa mukh naahi naam.

Kabir Sahib says, "Indeed, that leper who has been suffering from leprosy and his body parts have withered away, but he has Naam — he has Simran on his tongue and he has manifested Naam — he is a hundred times or a thousand times better than those

people who have bodies of gold, staying in palaces but who don't have that Naam, who are not remembering God Almighty."

That leper may have got that leprosy because of his karmas, but that soul is connected to the Sound Current and it is free. And it will go back to God Almighty.

But those people in those palaces are going to go into hell and into this ocean of life and death again. And there is a lot of suffering for them.

So, because of the wealth, the physical wealth, it corrupts a person. It makes him do all kinds of wrong deeds. And because he does all those deeds for that wealth, he has to go and suffer in hell to redeem those deeds.

Kabir Sahib, therefore, says, "That person who may be unwell but he is in connection with Naam, he is a hundred times better off than those people who have very healthy physiques and who are very well off, but they don't have the remembrance of Naam or God Almighty."

Naam liya jin sab liyaa,
Sakal bedh ka bhedh,
Naam liya jin sab liyaa,
Sakal bedh ka bhedh,
Binaa naam narake para,
Padtha chaaro bedh,
Padtha chaaro bedh.

Kabir Sahib says, "Those people who have manifested the Naam are great. And that Naam is the essence of all the Vedas, all the scriptures and all the holy books. So, that is better than the people who are otherwise reading all those Vedas, or reading all those scriptures, but who are not connected with Naam."

Paaras roopi naam hai,
Loha roopi jeev,
Paaras roopi naam hai,
Loha roopi jeev,
Jab jaa paaras bhetihai,
Tab jeev hosi seev,
Tab jeev hosi seev.

Kabir Sahib says, "Naam is like the philosopher's stone and the mind, however filled with filth, is like the iron. So, when the Naam gets in connection with that mind, it cleanses that mind. It makes it like its own."

Masters have said, "If you do your Simran and you are able to, even for a second, leave the nine doors and come to the Tenth Door — and you manifest the Sound Current there — then, even for second, if you are in connection with the Sound Current, all your hundreds and thousands of lives — the filth of all those karmas — gets redeemed and

your mind becomes crystal clean. And all the desires, all the wishes, all the attachments, all of that, are removed from the mind."

Kabir Sahib also says, “The Naam is like the philosopher's stone and it can cleanse the mind which is filled with filth. And once it cleanses the mind, it can illuminate that body which has been in darkness for so many hundreds and millions of lives.”

The philosopher's stone has this quality of making iron into gold. It does not distinguish between what type of iron is being converted into gold. So, that same iron which would be a butcher’s knife will also get converted into gold. And, likewise, any other iron will also get converted. It doesn't look into the deeds of that iron, but it simply has that quality of converting it into gold.”

Likewise, the Naam has that quality of cleansing the mind. So, however bad that mind is, however filthy that mind is, and however bad the deeds that mind is carrying, they are not seen by that Sound Current and it cleanses that mind immediately.

Paaras roopi naam hai,
Loha roop sansaar,
Paaras roopi naam hai,
Loha roop sansaar,
Paaras paaya purush ka,
Parakh parakh taksaar,
Parakh parakh taksaar.

Kabir Sahib says, “That Naam is of a very high order. It is very pure. It is like the philosopher's stone. And this world is like the iron – it has all the bearings of iron. But if we, with the help of the Master, are able to manifest that Sound Current — we are able to get that ‘philosopher's stone’ to touch us — then we can use that to convert ourselves into gold.”

So, like a philosopher's stone converts any iron, whatever it be, into gold; like that, the Naam has that capability of cleansing our mind.

The Masters have said, “With a lot of fortune and with the Grace of God, we get this human life. And in this human life, we get the company of the Masters. And with the Grace of the Masters, we are able to get Naam.”

So, that is the greatness of Naam, but we will have to do our Simran and manifest that Naam to understand the greatness of that Naam.

It is like when we go to a doctor, he inspects us and he gives us the medicine to cure us. But, if we take that medicine, keep it in the cupboard, and then we curse the doctor, saying, “He has not been able to cure us.” Then, it is unfair.

Like that, whether we have the Masters — whether we have a True Master; yes, we have a true Master; whether He has given us Naam; yes, he has initiated us. He has given

us Naam. Now, whether we are meditating, are we using that medicine of Naam? No, we are not. So, we have locked it in this six-foot cupboard of ours.

So, if we have locked it like that in the cupboard, then what can Naam do and what can the Master do?

To understand the true worth of Naam, it is important that we should do our meditation day and night. When we do our Simran, then we will be able to see that transformation happening within us.

That Naam has the power of converting a human being into God Almighty. So, we have got such a precious opportunity, where we have got this human life. And, with the Grace of God, we have got a True Master. And with the Grace of the Master, we have been given initiation. So, we should make use of that. We should do our Bhajan Simran and make the most of this priceless opportunity.

We have been given this opportunity. In all our previous lives — we have been through so many lives — we have done everything on a worldly order. We have enjoyed all the worldly things and we have gone through all those pleasures. What differentiates between all our previous lives and this life is that, now, with the Grace of God Almighty and the Master, we have a True Master and we have got initiation.

So, the only thing that has been missing in all our previous lives is devotion to God Almighty. We have not done that devotion to the Master and Naam and God Almighty. And that is why we are still here.

So, this differentiates between all our previous lives. And we should now use this opportunity to build that wealth of Naam lovingly at the feet of the Master.

We should strengthen our mind and we should move and tread firmly on this Path and collect that wealth of Naam. And, because of that wealth of Naam then, we don't have to come back, again and again, into this ocean of life and death. And we can go in the lap of our God Almighty, our True Father.

Paaras roopi naam hai,
Loha roop sansaar,
Paaras roopi naam hai,
Loha roop sansaar,
Paaras paaya purush ka,
Parakh parakh taksaar,
Parakh parakh taksaar.

Radhaswami.

25

Meditation Talk
09 Jan 2020 – Morning

When The Mind Starts Doing Simran Continuously On Its Own, That Is Called Ajapa —That Is The True Way To Do Simran

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KABIR SAHIB HAS SAID IN HIS BANI, "The jap will die, the ajapa will die, but you will not be able to get out of this ocean of life and death till the Sar Shabd is manifested."

Jap is the Simran that we do with our mind. The jap is the repetition of the Five Holy Names given to us. We initially have the habit of doing that by the tongue. And, gradually, that is done by the mind. When the mind starts doing it, that is the true Simran. And that is the jap. And when the mind starts doing it continuously, on its own, there is no room for any other thought, that is called ajapa. So, that is the true way to do Simran.

Kabir Sahib has also said, in a different Bani, "We use the rosary and we repeat the names by moving that rosary in our fingers. And we are also saying or chanting that Naam, or repeating the Names by our tongue.

Kabir Sahib says that is not the correct practice because the rosary moves in the hand and the tongue moves in the mouth. But the mind is moving elsewhere. So, that is not how the Simran is to be done.

It is important that the mind is concentrated at the Eye Center because, if we are doing this by the tongue, then the mind keeps moving and it is not steadfast at the Eye Center.

So, that jap from the tongue starts and, with that practice, we develop it in the mind. And when the mind starts doing it continuously — that is the ajapa. So, He says, "Both the jap and the ajapa, are subject to destruction because they are part of the world or part of these worlds of Kal.

When we do the ajapa, we go to the Eye Center. We manifest the Sound Current there. That Sound Current in the planes below Brahm, are again subject to destruction because all these worlds are subject to destruction.

So, it is only when the Sar Shabd is manifested, which is in the Par Brahm, that it is continuous — it is perennial — and that will never be destroyed.

At the time of initiation, the Masters tie the soul with the Sar Shabd.

The Masters always tie the soul to the Sar Shabd, which is beyond the compound of Kal. It is resonating at Par Brahm. And that is what the Masters tie the soul with.

So, Kal, when the souls have been given, has tied the souls to the lower planes and to the Shabd in the lower planes. But when the Masters come, They tie the soul to the Sar Shabd. And that is why, at the time of death also, it is the Masters Who come to fetch the soul.

So, initially, when we are doing our meditation, if we are doing it with the tongue, the attention should stay focused at the Eye Center. And the effort should be that the mind should start doing the Simran at the Eye Center.

The course of Simran is the long course on this Path of spirituality. And, therefore, we should make our efforts to do as much Simran as possible — not only when we sit for meditation, but whenever the mind is idle; if we are walking, sitting, eating, doing some physical work which doesn't require us to use the mind. At all those times, we should use it to do Simran. And the faster we do our Simran, the faster we will be able to progress within.

When we do our meditation, we find it difficult to concentrate because we sit for our meditation for an hour or so in the day, or two hours. But then, throughout the day, we are thinking of all the other things and the mind is filled with everything at this worldly level.

So, that kind of repetition which the mind has gone through for all outward things is heavily built against the meditation when we sit the next day. And we are not able to concentrate.

But if we do our Simran throughout the day, whenever it is possible, then that Simran helps us when we sit for meditation the following day.

* * *

The weather is quiet and nice and we should make the most of this time. Let us close our eyes and get connected to Simran.

26

Meditation Talk
09 Jan 2020 – Afternoon

By Doing Our Dhyan Simran Every Day, The Masters Can Also Extend Their Grace And We Can Be Successful

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THIS HAPPENED ONCE UPON A TIME. In those days, people would travel long distances by foot. And there weren't many means available for transport.

There was Lakka Singh and, with him, he had one companion and they were going through the forest and it became quite late in the night — about 9:30 in the night.

So, it was quite late and they wanted to go to Nanded Sahib. They had lost their way and there were wild animals making noises at different places. And it was quite dark.

So, his companion started crying and he felt scared that the animals would eat him. And they had lost their way and it was very dark.

So, Lahka Singh told him to be quiet. And he said, "I will sit for meditation and I will seek the instructions from my Master." He was the initiate of Jaimal Singh Ji Maharaj. And he sat down for meditation and he contemplated on his Master. And he requested his Master that he was lost in this forest and would the Master help him? Jaimal Singh Ji appeared there and He said, "You walk eastwards. There will be a village after a few kilometers. You stay there and get refreshed, and then you can go further to the Nanded site."

So, that way, they went in that direction. He had a small lamp or torch with him and they walked in that direction for some time. After that, they could see the lights of that village and hear the sounds of the dogs barking in the village. And they started walking in that direction.

So, that way, they heard the noises from that village and they walked towards the village. And when they reached the village there, they stayed in a temple through the night and then, the next morning, they left from there.

* * *

So, that way, if we are stuck somewhere and we are scared or we are stuck somewhere, we can meditate upon our Masters and They will definitely come and help us there.

We should do our Dhyan Simran every day. By this the Masters can also extend Their Grace and we can also successfully make the most of this opportunity that has been given to us.

Like we do our work every day, we go to our office or our business every day. And there are several things that we accomplish every day. Like that, we should also make it a point to do our meditation every day. We should make it a part of our daily schedule. And we should sit for that meditation every day.

When we will try every day like this, the Master is sitting within us only. And He will definitely grace us and we will be successful one day.

* * *

The atmosphere is quiet and we should make the most of this. Let us close our eyes and do our Simran.

27

SATSANG
09 Jan 2020 – Afternoon

To Get Rid Of This Very Ego And Do Our Devotion, That Is The Path Of Sant Mat

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The paathi sings the Bani of Swami Ji Maharaj...

Satguru khojo ree pyaari,
Jagat mein durlab ratan yahi,
Satguru khojo ree pyaari,
Jagat mein durlab ratan yahi.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has said, "Even if it takes a lifetime, you have to search for the Master. Whatever years it takes, try to search a True Master."

So, after the good deeds of tens of millions of years, we get a human life and, with the Grace of God Almighty, we get the company of the Masters. Those souls that God Almighty Himself wants to bring to Himself, He brings such souls in the company of the Masters.

Yesterday, in the Bani, in the Satsang, you heard of Balakh Bhokara — how he was impressed by Kabir Sahib. And he searched for Kabir Sahib after that. And it took him several years till he finally found Kabir Sahib in Varanasi.

Even Somanath Baba Ji also took to pranayamas early in His life. When he was fifteen, he started doing pranayamas and various yoga abhyasas. And he did that for nearly twenty-five years. But then he did not get any peace because of that.

Pranayamas are very difficult yogas. There is a lot of emphasis on cleanliness. So, one has to abstain from eating food. And then, he has to eat the leaves of neem and cleanse his stomach — vomit out everything. And then use doti, neti, basti and do all the cleansing of the body before he can start pranayamas.

So, that way, he left food for nearly twenty-five years. He was not eating much and he did all these pranayamas. He also got mystical powers as a result of all of this.

He also got known as a yogi, but all that did not give him peace of mind. So, after doing so much austerities also, He was unable to get a control of his mind. Because, yogis, when they do their pranayamas and they do other practices, they go and rise up to the

Sahasdal Kamal — the eighth plane. Or, if he is very accomplished, he will even go up to Brahm. But both these are still within the realm of the mind. So, the mind is still stronger in these planes.

So, therefore, even the yogis don't have control on their mind. And, as a result, they go giving curses to people or giving their blessings to people. And they waste all their austerities like this.

Somanath Baba Ji decided to search for a Master and he spent nearly three years looking out for a True Master. He went to various pilgrimages, like Varanasi and other places in the north of India. And he went into the Himalayas also in search of the Master.

Finally, he went to Beas and, at the feet of Sawan Singh Ji Maharaj, He was initiated into the Surat Shabd Yoga and that is where he got peace.

Even Sant Ajaib Singh Ji did pranayamas for nearly fifteen years and he had been initiated for two Words — two Shabds by Baba Bishan Das Ji. So, He also had mystical powers. And He was also not at peace in his mind. And he also went to Sawan Singh Ji Maharaj and asked for initiation.

Sawan Singh Ji Maharaj told him, "You don't worry. Your Master will come to you and He will initiate you." He also, in between, went to Mastana Ji. And there also, he saw that there was use of mystical powers. So, he thought, "Perhaps He will initiate." But even Mastana Ji did not give him initiation. So, Mastana Ji also told him, "Your Master, He's a great Master. He will come to you and He will give you initiation."

So, Kirpal Singh Ji, Who had an ashram in New Delhi, sent His sevadar to inform that He would be coming. And He went there by a jeep.

In those days, it was very difficult to travel in Rajasthan because there were hardly any roads and it was all sand. And one had to go there only by jeep — no other vehicle could travel in that place. So, Kirpal Singh Ji took a jeep and He went to Ajaib Singh Ji.

So, Swami Ji Maharaj says, "You should, therefore, make your efforts to search for a True Master. And you should not give up those efforts till you have met a True Master."

Swami Ji Maharaj says, "If there is one precious thing, that is the company of the Master. Go to a True Master. It is like a priceless jewel. All the other jewels may have a price and they bring a lot of value, but this is a priceless jewel which can get you freedom from this ocean of life and death."

Satguru khojo ree pyaari,
Jagat mein durlab ratan yahi,
Jin par mehar daya satguru ki,
Unako darsh dayi.

He says, "Those souls who have the Grace of God Almighty — the Mercy of God Almighty — only such souls get the company of the Masters."

* * *

Even I had the urge to search for a True Master. In the initial part of my life, I did the devotion of Lord Hanuman. And I did that for nearly twelve years. After that, I had this urge of searching a True Master and going in the Himalayas and doing meditation in the Himalayas.

I used to, oftentimes, meet a lot of these people in saffron clothes — a lot of these sadhus in saffron clothes. And I would meet them, talk to them, and ask them if they were aware of any True Master Who could teach in this regard?

When I was in the high school, we used to get a tea break and we had these sweet shops which were next to the school. And a lot of my friends would go there. It was also close to the station. So, it was hardly a distance from the station.

So, instead of going for taking that break, taking tea and eating, I used to go to the station. There, I would look for these sadhus who would be there usually at the station. I would try to go there and meet some of these sadhus.

Once, I happened to meet one sadhu at the station — he was a very nice-looking sadhu. He had his kamandalu. He was very well-dressed in this orange attire — saffron attire — and with all the rudrakshas and all of that. So, I went to him. And I asked him if he knew of any good Mahatma Who could help on the path of spirituality?

So, he asked me why I was interested in looking for a Master like that?

I told them, "I want to follow these austerities. I want to go in the Himalayas and I want to meditate. And I want some good Master Who can teach me in this regard."

So, he said, "Look, if you leave your house and your family and you go to do all these things, you will become like me."

So, I told him, "But you are a nice-looking sadhu. You seem to be a good sadhu."

He said, "See, I am not a sadhu. I am a householder. I have four children. And whenever there is this season of fasting and people visit pilgrimages, I adorn all these clothes and I become a sadhu. And I go there and I earn my money. Whatever money I earn, I deposit it in the bank. And then, for the rest of the six months, that becomes my livelihood."

After that, I never saw the face of another saffron-clad person because I felt so put off by what they could possibly be doing. So, I then completed my high school and I came to Mumbai.

I stayed in Mumbai. I worked here for about one year. And then, after another six months or so — see how the Master works — He Himself made me come to this Satsang, which was a taped Satsang.

I listened to the taped Satsang. And then, every day, I would go there for nearly one and a half months. And, just by listening to the Satsangs, I became so absorbed in it and there were such strong pangs of separation from the Master that, after one and a half years, I wanted to see Him. So, I left everything and went to meet Him.

So, then I ran to Bangalore where Somanath Baba Ji was. And I went to His feet, and then He showered a lot of Grace on me.

* * *

So, that way, the Masters pull us to Themselves from wherever we are.

Jin par mehar daya satguru ki,
Unako darsh dayi,
Darsh paay satlok sidhaari ,
Satnaam padh keen sahi.

Those who go to the Masters, such people who search out the Masters, follow the instructions of the Masters. They become like a utensil to receive the Grace of the Master. And the Master makes such people more devoted. He brings those pangs of separation in these people. And then, He showers Grace on these people.

Darsh paay satlok sidhaari,
Satnaam padh keen sahi,
Sahi naam paaya satguru se,
Bin satguru sab jeev bahi.

So, when we search a True Master, He says, "Those people who search out the Masters, go to the Masters, they develop that love and affection and devotion for the Master and they get the Grace of the Master. All the others continue to be in this world outwardly focused, and they go back into that ocean of life and death in the 8.4 million lifeforms."

All who go to the Masters are, indeed, fortunate. But within them, there are such souls who have the past impressions from earlier lives where they have done their devotion. They are able to completely focus on the Masters and on Their Teachings. And they are able to leave everything aside and completely surrender to the Masters, and have very strong pangs of separation from the Master within. And such people then make the efforts and they get successful on the Path.

Sahi naam paaya satguru se,
Bin satguru sab jeev bahi,
Jeev pade chauraasi bhar me,
Khaan paan madh maan layi.

He says, “Those souls who do not search out a True Master, who do not get the company of a True Master, they are lost in their attachments here. They are lost in the luxuries of this world. And they are completely oblivious to this opportunity and this company of the Masters.” It is very difficult to get faith in the Teachings of the Masters or in what the Masters are telling, or in the Masters Themselves. It is only with the past impressions that we are able to develop that faith in the Masters.

* * *

Once, the King Pipa of Rajasthan — he was the king of Gagaraungar in Rajasthan. And he floated an inquiry as to whether there was any other Master like Kabir?

He floated this inquiry with a lot of brahmins. And a lot of these brahmins would go to different pilgrimages and they would find out.

So, some people came back, saying, “Kabir Sahib is not there, but there is someone by the name of Ravidas. He is also, by profession, a cobbler. But He is known to be of a very high order in the Sant Mat.”

So, Raja Pipa wanted to meet Him. And during one of those times when there was a pilgrimage in Varanasi, he took his family members and he took all the others along with him to go on that pilgrimage.

So, they went and, on the bank of the Ganges, they set their camps. And there was his military also, which was there with him. So, they put their tents separately and they put his tents up separately with all his other family members. And, from there, they would go and bathe in the Ganges and do those rituals.

One day, he made an excuse to the rest of his family members and he told them to carry on with the rituals and the bathing and he said, "I will just visit Banaras and come back."

So, he set off on his horse to go and meet Ravidas. When he reached the place of Ravidas, He was giving a Satsang. And there were nearly about twenty, twenty-five people. So, he sat behind and listened to the Satsang. A lot of his doubts were also cleared and he liked the Satsang.

After the Satsang, Ravidas Ji started giving everyone Parshad. So, he also stood in the queue to collect the Parshad. And when it was his turn, Ravidas Ji looked at him and He felt, “Here is a king who has come to meet me. So, I should give him something special because, after all, he has shed off all his inhibitions and he has come here to come to me.”

So, to show all the others, he had a vessel on the side where he would dip the leather for processing the leather. And that water had all become red because of the dipping of all the skins and everything in that. So, just to show an action, He showed as if He

was collecting that water, and He gave that water to Raja Pipa when Raja Pipa bowed down.

So, Raja Pipa, when he saw this, he took badly to this and he felt, "This cobbler is of a low caste and he is also doing something like this. By giving me the water of that leather, he's going to make me also a low caste person." So, he was thinking, "All the people in line before me were given Parshad, but purposely, he is doing this because I have come here."

So, though he bowed down to collect that water, he did not drink it. He just let it flow down into his kurta. He had long sleeves which absorbed that water. So, with that in mind, he went back to his place. He was feeling bad about it and he went back. And there, he looked for a person to wash, a washerman to clean his clothes. And, unfortunately, there was no one there. There was a small young girl who was attending to customers there. So, he went there and asked them to have his kurta cleaned.

There was a washerman, an old man, and he started the process for the cleaning. But he was scared that these were fine clothes and it had become dry where that water had been absorbed. So, he felt, "If I directly put it in that hot water, it will melt that cloth." So, he asked his daughter to suck out that stain and make that cloth a little wet so that it would absorb and it wouldn't get spoiled when put in hot water.

So, this small girl had been told to suck out that stain and spit it out. But, she instead, when she tasted it, as she was sucking that stain, it was sweet. So, she started swallowing that. And when she started swallowing that, from within, the attention of the soul started coming to the Eye Center. And she started rising, plane by plane, as she was swallowing that spit of that stain. And her soul reached Sat Lok-Sach Khand.

So, after that, when they all returned, that small girl started doing Satsangs at her doorstep. She would make these long Satsangs and everyone was very surprised how a small girl of six years was doing such Satsangs, talking about such spirituality, and about all the things within. So, people started coming from other villages. A lot of other mahatmas started coming and attending the Satsangs.

That way, word got to the king also and he felt, "The last time around, I went to that cobbler. I had to hide and visit him. But it doesn't matter. I can always visit a washerman." So, he sent his seating first to that place and he fixed up a date to go there and attend that Satsang.

So, he accordingly sat on that day and listened to the Satsang. And he was amazed to listen to the Satsang and he felt that this was a very similar Satsang to what he had heard from Ravidas Ji. And, after the Satsang was over, he got out of his chair and he prostrated — lied prostrated — in front of this young girl. And bowed down completely to her.

When he did that, even that young girl also stood up from her chair and she also lied prostrate before the king.

So, the king was annoyed with this.

He got annoyed with her and he told her, "I laid prostrate in front of you because I had to respect you for your talks and as a Master. So, why did you lie down like that in front of me?"

So, she said, "It is not because you are a king. I bowed down to you because you are my Master."

But, then the king told her, "But I don't have any of this knowledge myself. So, how is it possible that I can give it to you and how am I your Master?"

So, she said, "No, it is not that. It was in your kurta. I had swallowed that stain and that is what gave me all this knowledge."

That shocked him. And then, he realized his mistake — that it was indeed that nectar which was given by Ravidas which he had wasted away. And so then, with all his ego and everything, casteism, all of that cursing, all of that, he sat on his horse and went straight towards Ravidas Ji.

After a long ride, he reached Ravidas Ji's hut. And there, he fell at His feet. He said, "I made a mistake. Can you again give me that water from your leather?"

So, Ravidas Ji said, "No, that is not the water of leather. That was just to show all the others. But, for giving to you, I had actually got the nectar from Sat Lok, from Sach Khand. And that is what I had given you. And, when I gave it, you wasted it because of your inhibitions. Whoever drank it got the benefit of it."

So, he pleaded a lot with Ravidas Ji, but then, Ravidas Ji said, "Look, in a Saint's life, this doesn't happen every day. It is once-in-a-lifetime that something like this is done. So, nevertheless, I will initiate you and you will have to work hard on that. And then you will have to achieve all of this."

So, indeed, he asked for initiation from Ravidas Ji and then he did a lot of meditation with all his heart and he was fully devoted. He did not pay attention to his kingdom, but instead, he did his full devotion. And in a short span of time, he was able to go within. And he became a Master.

* * *

There were two full Masters Who were disciples of Ravidas Ji — one was Raja Pipa, and the other was Mira Bai.

So, that way, the Masters have Their ways of pulling the souls — those who earnestly want to search for a True Master. They pull these souls to Themselves; like Ravidas Ji

pulled Raja Pipa. Raja Pipa was a kshatriya — higher by caste. And Ravidas Ji was like a cobbler, he was lower by caste. But despite all of this, Raja Pipa went to Ravidas Ji and took initiation from Him.

So, Masters say, "It is very difficult to get that love and affection and that devotion for our Masters. And They also say, "But, without developing that devotion, developing that love and affection, the work is also not going to be done in a lifetime."

Maan mani ka rog pasariyaa,
Bade bane jin maar sahi,
Chota rahe chith se anthar,
Shabad maahi tab surat gayi.

He says, "Those who go with their ego and their status to the Masters are not able to get success on the Path. Ego itself is the cause of destruction. But those who go with humility and surrender are the ones who will get success on the Path and devotion from their Masters."

The only reason we keep going again and again in this ocean of life and death is because of our ego. It is because of what we believe is 'me' and what we believe is 'mine'. It is this that is bringing us again and again into this ocean of life and death. And in Sant Mat, it is the absence of this very ego which is true devotion. It is to get rid of this very ego and do our devotion — that is this Path of Sant Mat.

When we do Simran given by our Masters, it is that Simran which brings about a transformation. That gets us away from our attachments, our egos, and our greed and our desires. All of that is gradually removed by Simran. And that is what brings about the transformation.

Chota rahe chith se anthar,
Shabad maahi tab surat gayi,
Shabad binaa saara jag andha,
Bin satguru sab baram mayi.

He says, "Till we manifest that Sound Current within, we have darkness within — like we have had for hundreds of millions of lives before." So, to dispel that darkness, even if we are able to manifest that Sound Current for a second, we will be able to get Light within. And then, whenever we close our eyes, there is Light within and that darkness is dispelled forever.

To manifest that Sound Current, the Masters give us the tools of Simran and Dhyan. By doing this, we are able to go within. Our mind is, today, accustomed to going outside for everything. And we are forever being driven outside. To get that mind inwardly focused, the Masters give us the tools of Simran and Dhyan. And by doing that, we gradually are able to get our attention focused at the Eye Center.

The Masters also say, "Those people who chase the Sound Current without manifesting the Master within are also fools."

So, Swami Ji Maharaj says, "Therefore, do your Simran and Dhyan. Do your meditation and, by doing so, you will be able to manifest the Radiant Form of the Master within." Once you have manifested the Master then, with His Grace, you will manifest the Sound Current. And the Sound Current that we are listening to now, without having manifested the Radiant Form of the Master within, these are Sound Currents of the lower six planes and they are not going to remain continuous. It is only when the Sound Current is manifested with the Grace of the Master. That Sound Current remains continuous and forever.

Therefore, Masters tell us, "When we spend two and a half hours of meditation, we should spend two hours doing our Simran and Dhyan and half an hour doing the Bhajan." That is because Bhajan is only given to us to work on the surat and nirat — the two faculties of the soul of listening and seeing. So, that is given only so that we are able to awaken those faculties of the soul. But the main benefit that we get is from doing the Simran and Dhyan."

So, therefore, those two hours we should spend in cleansing the mind — by doing Simran and Dhyan — we clean our mind continuously. And when the mind becomes pure, we are able to go within. And when we go within, we will manifest the Master — the Radiant Form of the Master inside. And, with His Grace, we will be able to manifest that Sound Current.

Shabad binaa saara jag andha,
Bin satguru sab baram mayi,
Shabad bed aur shabad kamaayi,
Jin jin keenhi saar layi.

So, Masters teach us the Surat Shabd Yoga. The Surat Shabd is about going within and manifesting that Sound Current. So, that is what the Masters do. They teach us the way of going within and manifesting the Sound Current. And that comes about only when a True Master is able to give us Their Teachings. All the others who are away from the Masters, who are not in the company of the Masters, try various measures. But they remain unable to manifest that Sound Current within.

So, that is what Swami Ji Maharaj explains and, during the time Swami Ji Maharaj was there, there were all these practices of all rituals, outward practices. It wouldn't be out of place to say that He was the first of the Saints of the more contemporary type. He was initiated by Tulsi Das Ji. So, after that only, He was able to preach the Teachings of Surat Shabd Yoga amidst all of these other practices that were there.

Shabad bed aur shabad kamaayi,
Jin jin keenhi saar layi,
Shabad rata satguru pahichaano,

Ham yah poora pata dayi.

Swami Ji Maharaj says, "Search for that Master Who has manifested that Sound Current — Who does the practice of that Sound Current — and Who teaches the Surat Shabd, the art of manifesting that Sound Current."

Swami Ji Maharaj, at another place in a Bani, has also said, "If you don't search for a Master Who teaches you the Surat Shabd and to manifest the Sound Current, any other 'master' who teaches you any other practice is not like getting a True Master. You will not be able to manifest that Sound Current."

Shabad rata satguru pahichaano,
Ham yah poora pata dayi,
Kholo ankh nikat hi dekho,
Ab kya kholu khol kahi.

So, towards the end of the Bani, Swami Ji Maharaj says, "Search for a True Master and do that practice and open that Third Eye and you will realize that God Almighty is not anywhere far away."

* * *

Someone asked me, "How is it possible that in such a small space — in the Third Eye and equal to a sesame seed — that You say that all the Creation of God Almighty is contained? How is it possible?"

And then you have some mahatmas, like I know one. He used to also come to Somanath Baba Ji. He was in Andhra. And he used to say, "What happens is, when you go inside, then you make a hole in the head." And used to show the top of his head.

Everyone's top of the head is a little soft. So, he said, "From there, a hole is created and you go outside, and then you see in a different dimension."

All these kinds of different stories come about, but Tulsi Das says, "If you go within and you are able to open your Third Eye and, within the Third Eye, you have this til — which is the size of a sesame seed — and you look inside that seed, then you will see that the whole Creation of God Almighty, and God Almighty Himself, are all contained within that."

So, when we go within, the soul also travels and transcends a lot of distance. It is like you cannot measure the distance that it transcends within. But all of that distance that it covers is within these four inches.

So, it is all, therefore, contained within these four inches only. And it is said that the Master, the True Master, shows the True Home within the home — that is the True Home of God Almighty and all of His Creation within the home of this body. So, that is what a True Master is able to do.

Aage bhaag tumhara pyaari,
Nahi parakho tho joon rahi,
Kahana tha soyi keh daala,
Radhaswami khoob kahi.

Swami Ji Maharaj, in the end, says, "Now, I have told you. And if you can search a True Master and follow the instructions of the Master, then it is good for you. And if you do not find a Master and you do not follow the instructions of the Master, then I leave it to your fortune. And then, there is life and death and you are, again and again, going to be in this ocean of life and death till you get that Master Who gives you a way out."

Aage bhaag tumhara pyaari,
Nahi parakho tho joon rahi,
Kahana tha soyi keh daala,
Radhaswami khoob kahi.

Radhaswami.

28

Meditation Talk
10 Jan 2020 – Morning

Wherever There Are Souls With Past Impressions, Masters Search Them Out And Bring Them Towards Themselves

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ONCE, JAIMAL SINGH JI MAHARAJ, with Bibi Rukko, went towards the Murree Pahar. So, when they were going towards the Murree Pahar, from the opposite side, Sawan Singh Ji Maharaj was walking towards them. When he was at a bit of a distance, Jaimal Singh Ji Maharaj told her, "I've come for this Sikh."

So, when they passed each other, there were no salutations. Sawan Singh Ji Maharaj continued walking down and Bibi Rukko told Jaimal Singh Ji Maharaj, "He did not even salute You. He did not give any greetings also.

Jaimal Singh Ji Maharaj said, "He also doesn't know this. He will come to me after three days."

So, after three days, Kehar Singh, who was a friend of Sawan Singh Ji Maharaj, told him, "There is a Satsang going on and we should attend it. So, let's go there and attend."

Sawan Singh Ji Maharaj told him, "I have met many mahatmas and many Saints. So, I am not very much interested in coming."

But Kehar Singh told him, "No, you come and listen to the Satsang. And if you have any queries, you can ask those queries to Him also."

So, then he agreed and they went and attended the Satsang.

During the Satsang, a lot of queries of Sawan Singh Ji Maharaj were clarified. He also attended the following day; he attended the Satsang, and more queries were clarified. So, he asked later for some time to meet with Jaimal Singh Ji Maharaj.

During that time, he asked a lot of other questions and Jaimal Singh Ji lovingly replied to all those questions and satisfied his doubts.

Sawan Singh Ji Maharaj told Him, "I am interested in taking initiation, but I don't want the 'Radhaswami' as a word for repetition."

So, Jaimal Singh Ji Maharaj asked him whether he had read the Guru Granth Sahib? To which he replied, "Yes, I have read it."

So, Jaimal Singh Ji told him, "There, Arjan Dev Ji has kept nearly thirteen hundred names of God Almighty. So, you have no problem with all those names being kept? If Swami Ji Maharaj has kept one name, you should not have a problem with that."

So, thereafter, he got initiation, and once he was initiated — as he had past impressions — he did a lot of meditation and he was completely devoted to Jaimal Singh Ji Maharaj; such that even his monthly salary which he would receive, he would give that entire salary to Jaimal Singh Ji Maharaj first.

He also requested that a house be created, some rooms be made, because Jaimal Singh Ji Maharaj used to stay in tents on the banks of the river Beas. Sawan Singh Ji Maharaj kept requesting Him that he could construct a room or two rooms for Him to stay in.

Jaimal Singh Ji Maharaj was quite reluctant to have those rooms built and He was quite happy in staying in the tents.

But after a lot of perseverance, He finally agreed and Sawan Singh Ji Maharaj built rooms for Him.

They used to fetch water from the village nearby, which was more than a kilometer away. It was not possible to tap into the river water for using it for drinking purposes.

So, Sawan Singh Ji Maharaj constructed an open well and that had sweet water.

That open well had sweet water and people even now take water from there as Parshad. Sawan Singh Ji Maharaj also constructed a hall there for Satsang from his own earnings.

So, his monthly salary would be paid directly to Jaimal Singh Ji Maharaj. And then Jaimal Singh Ji Maharaj would apportion some of that for seva and then would send a sevadar with that money — the rest of the money — to Sawan Singh Ji's family.

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So, that way, Masters, wherever there are souls with past impressions, these Masters search them out and bring them towards Themselves. And, like that, even Amar Das Ji was seventy years old when He was brought on the Sant Mat.

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The atmosphere is quiet and we should make the most of this. So, let us close our eyes and do our Simran.

29

Meditation Talk
10 Jan 2020 – Afternoon

The Illiterate Bala Accepts The Instructions Of Guru Gobind Singh With Full Faith And Succeeds Where Others Fail

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THE TENTH SIKH GURU, GURU GOBIND SINGH, this was during His time. There was person by the name of Bala. And after listening to Satsangs, he also felt that he should stay with the Master and do some seva in the ashram.

So, he went and he told the Master, "I am illiterate, but I can do the seva of taking care of the horses and cattle, or doing other errands in the ashram."

Guru Gobind Singh gave him the seva of taking care of His horse. So, Bala was very happy with the seva and he did this seva very lovingly. He would clean the horses and then feed them properly. Fresh grass, he would cut and leave for them. He would keep the stable very clean. And, that way, in a few days, the horses also became stronger.

So then, the Master was very happy with Bala's work. He called him one day and He said, "Bala, are you completely illiterate, or do you know something? Do you know how to read and write?"

He said, "I don't know anything."

So, the Master told him, "Okay, then, every day, you come to me and I will give you a sentence and you learn that sentence properly."

He would give him about four or five words to memorize. And when he had memorized those, he would come again for new words.

Once it so happened that there was a war and Guru Gobind Singh had to go to fight in that war. So, He had got ready and He was mounted on the horse and they were all ready to leave.

Bala came running to Him and he was not mindful of the occasion. He just went to the Master and he said, "Master, You have not given me the words to memorize today."

So, when he asked, the Master laughed and He said, "You are great, Bala. You are not mindful of what the occasion is and what you are supposed to be doing. You are not

recognizing the time here and the occasion." So, that is what He said in Hindi. (Wah bhai Bala, na pachane waqt na pachane Bala.)

Bala thought that these were the words that the Master had given to him to memorize. And he started memorizing that very sentence.

So, all the horses had gone to fight in the war and he did not have much seva. So, in his spare time, he was memorizing the same words that Gobind Singh had given him.

He was a very pure soul and when he started repeating these words, and since he was not doing anything else, he kept repeating this. And the repetition was to an extent that his soul's attention also started withdrawing and he opened his Third Eye also when he was sitting and repeating these words.

In about twelve days, his Third Eye opened and then whatever he would say would start happening. So, all the other sevadars in the ashram got envious of this and they felt that they had been there for twenty years, thirty years, some of them had been there for the second generation. And yet, there was no progress in them and this farmer had come and he had no brains also. And yet, he was given all this. His Third Eye opened. And everything he was saying was happening now.

So, they all got disappointed in the Master and they felt, "When the Master comes, we will all hold a committee meeting and we will question the Master as to why He has done such a thing?"

So, when Guru Gobind Singh came back from the war, and after He took His rest, all these people went and met Him. And then they told Him, "We don't think there is justice in what You are doing."

And so, He asked, "What happened?"

And then they related and they told Him, "Look, we have been here for so much time, but You have never given us that Grace. But this person just walks in from nowhere and, in such a short time, You have extended all the Grace and whatever he is saying is happening. So, there is no justice here."

So, Guru Gobind Singh felt, "These people have not understood from my Satsangs. So, if I now tell them more, they will still not understand." So, He told them, "Okay, leave a day and come the day after, and I will give you the answers to your questions."

The following day, Guru Gobind Singh got all these almonds and bhaang and other things that they put in the bhaang. All of those things were purchased from the market. And they had to be put in water overnight. So, they would be ready to be grounded and made into a bhaang.

So, the next day, He called all these sevadars and He told all of them to grind all those almonds and bhaang and all of that.

Now, the feature of bhaang is that the more you grind it, the more intoxicating it becomes. And, that way, they prepared the bhaang. They added jaggery and they got the full bhaang ready. Then He told all of them to take a liter of that bhaang. So, all the sevadars took a liter, a jug-full, of bhaang. Then He told them, "Okay, now, you should drink this, but just make sure that you don't swallow it. So, you just take it in your mouth and then you spit it out."

He told all of them that none of them should swallow it, so that's how they did it. All of them took it in the mouth, and then just gargled and spat it out. And, that way, all the bhaang was finished. After all that was over, then the Master asked them, "Okay, now, you all have had one jug of bhaang. So, have you got intoxicated with it?"

He asked them if they were intoxicated with it and all of them replied, "No, we've not got intoxicated."

So, He asked them why that has happened?

All of them told Him, "You told us not to swallow it. You told us just to take it in the mouth and spit it out. So, none of us swallowed it, and if we have not swallowed it, we will not be able to get intoxicated."

So, the Master said, "This is the answer to your question the other day — that all of you listen to the Satsangs, all of you listen to the Teachings, but none of you digest it, none of you swallow it. You only keep it outwardly in your mouth and you spit it out. So, that is what all of you are doing. Bala has come and he is very innocent — what he did was — he just repeated a statement that I made. I just made a statement, telling him, "You don't have a sense of time. And you are asking me a question at this kind of a time?" And he thought that those were the words that I had given him and he repeated it like a mantra. And that is how he got the benefit of it."

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So, therefore, when we listen to the Satsangs, if we just superficially listen to the Satsangs and we don't internalize those Satsangs, we will not be able to understand or assimilate that and gain from it.

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The atmosphere is quiet and we should make the most of it. So, let us close our eyes and sit for our meditation.

30

SATSANG
10 Jan 2020 – Afternoon

Those People Who Keep Complaining And Who Want Their Things To Be Done By Their Masters, They Have Not Really Understood Sant Mat

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The paathi sings the Bani of Sant Paltu Sahib...

Dany hai sant nij dhaam sukh chadke,
Dany hai sant nij dhaam sukh chadke,
Aan ke kaaj ko deh dhaara.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib talks about the Saints Who come from the higher planes. They are ready Souls Who are sent by God Almighty into this world to awaken other souls and take them back to God Almighty.

There are two types of Saints. One type is those Saints Who are ready-made. They are ready Souls Who are sent from the higher planes into this world.

And then there are those Saints Who are disciples here of the Masters, and They surrender everything to the Master. They are completely devoted. And with Their love and devotion for the Master, They are able to go to Sach Khand-Sat Lok in Their lives.

So, it is like a person who rises from rags to riches. He works hard and he toils and he gathers wealth. And as he becomes richer and richer, he's gathering wealth and he becomes a crorepati. That way, he is similar to another person who has got inheritance from his father, he's got inheritance. And he is a crorepati by birth.

So, that way, there are Saints Who also do Their devotion here and They go to Sach Khand-Sat Lok in Their lifespan itself.

There are also Saints Who are appointed or designated by the Masters and the Masters shower Grace on Them and turn Them into Saints. And They then succeed the Masters.

Paltu Sahib says, "These Souls are blessed Who leave Their Kingdom where They are staying and where it is raining nectar. They are leaving that blissful existence and coming into this world to awaken the other souls." They go in this world from place to

place and They awaken the souls to send them back to God Almighty. And They take these souls, and even the heavy burden of karmas — the sins— are redeemed by these Souls. They're assumed by these Masters and redeemed. And They help these souls to go back — awaken them — and then, to take them back to God Almighty.

So, it is not that we are in existence only for a few years or we are just seeing this life. We have been here for hundreds of millions of lives previously. And in many of these lives, we have also been human beings. And we have accumulated a huge burden of karmas, a huge burden of deeds — many of which require us to go to hell and redeem those deeds. But, on the day of initiation, when the Masters give us initiation, They assume all these big karmas which require us to go to hell, and then, They wash off those karmas and take us back to God Almighty.

The Masters have a lot of ways of redeeming our deeds. When They give Satsang also, a lot of our deeds are redeemed if we lovingly listen to the Satsang and we are lovingly sitting in Their company.

Likewise, by Their Darshan, if we go and lovingly take that Darshan, even then a lot of our deeds are redeemed.

When they give us Parshad and we eat that Parshad — we accept and lovingly eat that Parshad — even then, a lot of our deeds are redeemed. That way, the Saints have a lot of ways and means to redeem our deeds.

We have no idea of how much the Masters are helping us — how much They are redeeming our deeds — how much of our sins They are assuming.

When we go within and when we manifest the Form of the Master within, then we see for ourselves how the Saints are working and how They are redeeming the deeds of all the devotees.

There is one Master and there are lakhs of devotees. Some are staying across the seven seas and they are all scattered across the globe. But there is one Master, and at the same moment, He is helping all of them.

If we are doing our Bhajan and Simran, then we can see for ourselves how the Master helps all the disciples in their need — in their hours of need.

So, Kabir Sahib says, "If I make a pen from all the forests and make ink from all the seas and make paper from all the land, even then I will not be able to write the greatness of the Saints."

They give us Sat Naam. They give us Naam Daan, which is the biggest possible daan. There are so many types of donations and selfless services, but the highest of all of them is the Naam Daan, or initiation. These the Masters give to us freely and without any expectation in return.

Because all the other daans, or all the other donations, or all the other selfless services which can be given by the 'masters' or by other mahatmas, all of them will not take us out of this ocean of life and death. It is only the initiation that is given by a True Master that can get us out of this ocean of life and death and take us back to our True Father.

* * *

This is an incident during the time of Jaimal Singh Ji Maharaj. He used to go from place to place and give His Satsangs. And He would go on these tours for nearly a month and go to faraway places and give His Satsangs and come back.

So, one such place where He used to go, there was a sevadar by the name of Moti Ram Tailor. And He used to go and visit Moti Ram Tailor in that village. And there was another very rich farmer there – a rich landlord — who was also in that same village.

He was a friend or an associate of Moti Ram Tailor. His name was Hukam Singh, this landlord, and Moti Ram had told Hukam Singh, "This time, when Jaimal Singh Ji Maharaj visits us, I will definitely arrange for you to meet Him."

So, Jaimal Singh Ji Maharaj had decided and planned His visit for a week at that village, but Moti Ram Tailor had insisted and asked Him to give initiation to Hukam Singh on the second day.

Jaimal Singh Ji Maharaj told Moti Ram Tailor, "Look, don't ask me to initiate Hukam Singh. If you want, you ask any other thing. I am willing to give you."

But Moti Ram was insisting again and again because he felt that, if this rich landlord would take initiation, then it would be quite impressive for Sant Mat also and it would help the Path also.

So, Jaimal Singh Ji Maharaj said, "See that, don't insist like this. Now, I have come to stay here for one week, but if you are insisting and I have to give Naam to Hukam Singh, then I will pack my bags. And as soon as I give initiation, I will leave this place."

But Moti Ram Tailor kept insisting and he said, "Please, give him initiation. You have come here and we can come to the Dera and we can listen to the Satsang there."

So, Jaimal Singh Ji Maharaj told him, "Okay, then you get my horse cart ready and packed all my bags and keep them loaded in the horse cart. And as soon as I give initiation, I will immediately leave for the station and I will go back."

So, He, accordingly, initiated and went back to the Dera. And there, He told Bibi Rukko, "Look, I'm going to be locking myself in a room for one week and don't allow anybody to come inside. And I also don't need any food or water. I will manage for one week. And even if Barkhurdar comes — *the 'Barkhurdhar' He referred to was Sawan Singh Ji Maharaj* — even if he comes, don't allow him inside." And then, in the room, He got fever. And He had got a very high fever. And when Bibi Rukko would visit that

room also, she would see that the room itself had become so hot because of the fever of Baba Ji.

So, Bibi Rukko would only visit once a day and the other sevadars were not allowed to go in. And He would not meet anybody. So, all the sevadars were worried. And they were worried for His health and they were wondering whether He was going to pass away with this ailment. So, they were very worried.

On the weekend, Sawan Singh Ji Maharaj came when he got leave from his work and the other sevadars told him the situation. And they also told him, "You should have come earlier."

They thought, perhaps, Jaimal Singh Ji Maharaj would have let him in. Otherwise, no one else was being allowed inside. And they expressed their worry to him.

So, Sawan Singh Ji Maharaj also felt very sad that nobody had sent him a telegram to call him earlier. And then he went and met Baba Jaimal Singh Ji inside. And he asked Him what had happened and why He was so unwell?

So, Baba Ji told him, "Look, you don't ask me and I don't want to tell anybody."

He said, "I will not tell you. I don't want to tell this to anybody."

But Sawan Singh Ji Maharaj caught His feet and he requested, and he asked Him, "Why has this happened and why are You so unwell?"

So, Jaimal Singh Ji Maharaj finally told him, "Look, I will tell you. I don't want to tell, but I will tell you nevertheless. And as long as I am alive, don't tell this to anybody."

And then, when Sawan Singh Ji promised Him that he would not share this with anybody, He told him, "I've gone to that village where Moti Ram Tailor insisted and made me give the initiation to Hukam Singh."

So, He told him, "Moti Ram Tailor insisted that I give initiation to Hukam Singh. Now, Hukam Singh's karmas, these deeds, were so bad that he had to be rotting in hell for seven lives. That had to be redeemed. So, I had to redeem his deeds and I had to bear that illness for seven days so I could redeem all those deeds of Hukam Singh."

So, Sawan Singh Ji Maharaj felt very sorry, however, he didn't tell anybody. And only after Jaimal Singh Ji Maharaj left His body, only after that, in the Satsangs, He would tell this in the form of a story.

And that's how Masters take the deeds, They assume the deeds of Their disciples, of Their devotees, and those devotees don't even know that their deeds have been assumed by the Master like this.

So, Paltu Sahib says, "Great are those Souls, those Masters, Who leave the Kingdom of bliss with God Almighty, and They come into this place of filth in this world. And They adorn this body of filth for helping others."

Gyaan samser lai paiti sansaar mein,
Gyaan samser lai paiti sansaar mein,
Sakal sansaar ka moh taara.

Paltu Sahib says, "They have that sword of knowledge, and with that sword of knowledge and awareness, They are able to help the souls — awaken the souls — and take them back to God Almighty. They are able to cut away the attachments and all the other distractions of these souls. And They are able to take them back to God Almighty."

The Masters have very powerful tools, and the Simran that has been given to you, if you do the Simran well and you do a lot of Simran, then you will find that this attachment in which you are now completely entangled and feeling helpless — in this situation, you will be able to easily overcome these attachments. And as your love towards your attachments gets reduced, you will automatically start developing the love and affection at the feet of the Master.

So, He says, "These Saints come with this sword of knowledge and with this sword of awareness and They are able to help all the souls who are drowning in the river of Maya and They are able to save them and alleviate their problems and take them back to God Almighty."

In our lives, when some dear one leaves us or we face some problems in any of our things, in our occupation, or otherwise, we immediately start blaming the Master. And we start losing our faith in our Master. And the problem with us is we do not even consider the Master equal to all these worldly attachments.

Because the jiva feels that the world is more important and all his attachments and everything that he sees around are more important, he gives less importance to his Master. And, therefore, if any of these things leave him or cause him sorrow, then he blames the Master for it.

We have come into this world and we already have our fate of joy and sorrow that is already predetermined. We are going to go through that. The Masters are not here for that. The Masters are here to take our souls to God Almighty. They are here for getting riddance from this ocean of life and death and taking the soul back to God Almighty.

But for every little problem that we face, we start complaining to the Master. And for everything, we want the Master to help us. But, when it comes to meditation and doing Simran and all that, then we are doing a pittance of Simran and meditation.

So, whatever has been predestined, that is going to happen. Our joy and sorrow are going to come accordingly. Of course, if we make effort, we can also go further in this

lifetime. But all that is already preordained. And, if we are looking for Grace at all, then that Grace is going to come to us from meditation.

And those people who keep complaining and who want their things to be done by their Masters, they have not really understood Sant Mat. They should spend more time to first understand Sant Mat because they only value the world around them. They value their positions and all their attachments and they don't really value the Master.

So, if they are not valuing the Master, then how can the Master shower Grace on them?

Preeth sab se kare, mitra au dusht se,
Preeth sab se kare, mitra au dusht se,
Bhali aru buri dou sees dhaara.

Masters come in the form of the Sound Current and They treat everyone equally, whether he is a rich person or a poor person, whether he has got more sins or he has got less sins, or he is good or he is bad, all that is all equally looked at by the Saints from Their Eye of the Sound Current. Their Grace is equally spread across everyone.

Now, only those people get it according to the utensil that they have developed. The Masters don't see that a person has caused Them harm and, therefore, he should not be benefited. For Them, and in Their Kingdom, everyone is equal and all will get equal Grace.

Guru Arjan Dev Ji was martyred and, in Delhi, they put Him on a hot pan. Now, what ill did He think about others? He had come to shower His Grace on everyone.

But then, there are some people who are fanatics of their religion, and such fanatics only cause such kind of trouble or pain. And then they poured hot sand on Him. They removed His clothes and poured all the hot sand and He had blisters all over His skin.

There was a musselman fakir who was a friend of Guru Arjan Dev Ji. And when he saw this kind of inhumane treatment was being meted out to Him, he went running to Him. And he asked Guru Arjan Dev Ji, "How is such a treatment being given to You?"

He told Guru Arjan Dev Ji, "Just order me, and I will completely destroy Delhi."

So, Guru Arjan Dev Ji told him, "Look up." And there were 330 million gods and goddesses from there who were wanting to help Him. And Guru Arjan Dev Ji was telling them, "Don't do anything." So, He said, "This work, even I could have done. Even I could have destroyed everyone. But I am happy in the Will of God. This is what God wills and I'm willing to suffer or go through the Will of God."

So, everyone who comes to the Masters, whether he is a friend or a foe, all of them are equally looked at by the Masters and Grace is equally showered on all of them.

Das paltu kahe raam nahi jaan hu,

Das paltu kahe raam nahi jaan hu,
Jaan hu sant jin jakth taara.

Paltu Sahib says, "I don't even believe in God Almighty. I believe in the Masters Who are taking all this pain and going from place to a place to awaken the souls."

Even Sahjo Bai said, in Her Bani, "I may forget God Almighty, but I'll never forget my Master. Because God Almighty is there always with us and, when we are doing bad deeds, God Almighty doesn't stop us from doing those bad deeds. When we go to hell to suffer and redeem that, then He also is suffering with us in hell. But He still doesn't stop us. So, He has been there with us throughout. But He has never stopped us. All that suffering has been removed only by the help of the Master because He has shown us the Path to go and manifest God Almighty Himself. So, till then, anyway, God Almighty was there with us all over. So, I may forget God Almighty, but I'll never forget my Master."

It is only with the Grace of the Master that we are able to manifest God Almighty within because, otherwise, God Almighty is still there.

Paltu Sahib says, "I don't believe in God, but I believe in the Masters Who have taken all the pains of going from place to place and helping the sinners, to awaken them, and to take them and show them the Path back to God Almighty."

* * *

Once, when Sawan Singh Ji Maharaj went to visit Jaimal Singh Ji Maharaj, when he got off from the train at the station, he met an old friend of his. His old friend was a father in the church. He was a padre. So, they were friends and they got together talking and that father asked him, "I have some query. Can you solve that for me? Can you clarify that?"

So, he asked, "Is Jesus Christ bigger in order than Jaimal Singh Ji Maharaj? Are They equal, or Who is bigger?"

So, Sawan Singh Ji also jokingly replied, "Okay, you bring Jesus Christ. I will make Them both stand together and tell you Who is bigger."

So, then he said, "No, the reality is that I have not seen Jesus Christ. I have only seen Jaimal Singh Ji Maharaj. And He has initiated me. He has showered the Grace and He has enlightened me. So, for me, Jaimal Singh Ji Maharaj is great."

* * *

You have also seen Sant Ji, whenever He would start His Satsang, He would first sing the praise of His Masters — Sawan-Kirpal. He would always talk about Them.

So, for all the Masters, Their respective Masters are Their most important and They are above God Almighty for Them.

Das paltu kahe raam nahi jaan hu,
Jaan hu sant jin jakth taara.
Sant sansaar mein aay pragat bhaye,
Sant sansaar mein aay pragat bhaye,
Naam driday ke jakth taara.

Masters come in this world and They sow the seed of Naam in the jivas. And, with that, They enlighten and then They awaken and get them salvation. They see the jivas who are drowning in this river of Maya and, taking sympathy towards them, They help them, They give them initiation. And, with that, They get the salvation to such souls.

Everything we see around us, we know that it is going to be there for us only for a few days because we have seen our ancestors leaving this. We have seen our elderly leaving all this behind. So, we are also going to have to leave all this behind.

But though we are aware of all this, we still don't spend that time doing our Bhajan Simran. We don't do our Bhajan Simran because we somehow never seem to get that realization upon us that we are also going to have to leave all this.

We see our near and dear ones leaving us all the time, but yet, it doesn't dawn upon us that we are also going to have to leave all of this.

Any devotion has two aspects. It's like a bird which has two wings. A bird cannot fly with only one wing. Like that, devotion also has two aspects.

So, these two aspects; the first is fear. We need to have that fear that we are going to die. We are going to have to leave this place. And we have to have that fear to know that what is there today is what we can do. The 'now' is in our control. The 'tomorrow' is not in our control. That is in the control of Kal. And God alone knows how Kal is going to use his discretion.

So, that fear of this time going away should always be there. But we always plan for the future because we are oblivious to this fear. We feel, "Okay, when I retire, I will do meditation. When I have more spare time, I will do meditation. I am quite young now. If I become older, I will do meditation."

But we see old people and they only know what they are going through. So, that way, that fear has to always be with us for helping us do our meditation.

The second aspect is that we should have faith in our Master. We should have unflinching faith in our Master.

So, Kabir Sahib also says, "What you have to do tomorrow, you do today. And what you have to do today, you do now." Because we don't know when there will be destruction, when there will be calamity. And then, there will be no time left to do this.

Bhajan bhagwaan ko kohu naa jaanatha,
Bhajan bhagwaan ko kohu naa jaanatha,
Sant yahi hethu avathaar.

The worldly people are not aware of Bhajan. They are not aware of the meditations, about this process of going within. And they are not even aware about the True God Almighty and how or where He is.

It is only the Masters Who come and awaken us and give us the reality — give us the truth about God Almighty and how we are to awaken and meet Him.

Therefore, the rest — all the people — are wandering here and there. Some are going to the jungles, some to pilgrimages, some to temples, some to churches. So, all people are just looking outwardly for God Almighty.

And the Masters say, "It is unfortunate that everyone is searching for God Almighty outside when the true temple of God is this body itself. And it is very unfortunate that, for going to that outward temple — going to the temple which is made of brick and mortar — we are killing this body, this temple of God, which has been created by God Almighty.

The other important thing is that it is a Living Master Who is important. It is only a Living Master Who can get us out of this ocean of life and death. There have been great Masters in the past, but we cannot wait for those great Masters, or we cannot go back to those great Masters to get us out or get us our salvation.

Those Masters Who have already initiated the souls and They have left Their body, They are always there for those souls. But, for a new person to get initiated, he has to look for a Living Master.

So, it is only a Living Master Who can get us our salvation — Who can give us the initiation, awaken us, and take us back to God Almighty.

So, we can only go and take a ride in a boat where the boatman is there in that boat. If we go and sit in some boat where there is no boatman, then we will not be able to take that ride.

There have been these great Masters in the past and a lot of people and souls have benefited from these great Masters. But, in the current time, you have to look for a True Master yourself. And only a True Master — a Living Master — can help you. Because the past Master's steamer or Their boat has crossed these three worlds. And it has crossed and gone. And it is only a current boat with a current boatman that can take you through these three worlds now.

Raam ke naam par adal chalaay ke,
Raam ke naam par adal chalaay ke,
Kaal ke sees par dhol maara.

He says, "The Masters sow the seed of Naam in the souls — in the jivas. And with that seed, the jivas are able to get out of these worlds of Kal and Maya. And both Kal and Maya cannot stop those jivas from leaving." And once that seed is sown, the Masters never leave that soul — never leave that jiva. Even if that jiva has done a lot of sins and has not stood up to the Masters' Teachings, They may, at best, give him another life, another human life, and then They will take him in the other human life. But They will never leave such souls behind.

* * *

Once, during Sawan Singh Ji Maharaj's time, there was a soul who was initiated — and he may have been initiated because his children insisted, or something like that — but he did not really have any love or affection for the Master whatsoever. He did not stop eating non-vegetarian food and he went on doing the other sins that he was doing before. So, he completely forgot about his Master and he continued to do his sins. And, at the time of his death, the angels of death came and took him to hell.

If he had remembered the Simran when the angels of death came to take him, then automatically, the angels of death would have left him and the Master would have come.

He had never done any Simran ever, so there was no question of him remembering Simran at that time. So, these angels of death took him and put him in hell.

So, Jaimal Singh Ji Maharaj indicated inside to Sawan Singh Ji Maharaj, "The angels of the death have taken one of your souls and put him in hell."

So, Sawan Singh Ji Maharaj went to hell to get the soul out. And this soul was suffering in hell and Sawan Singh Ji Maharaj asked him if he remembered his Simran?

He did not remember the Simran.

So, He asked him if he could hear His voice?

And that soul said, "Yes, I can hear you."

So, He said, "Okay, then catch my sound and come out."

And when he started doing that, he also remembered the Simran again, with the Grace of Sawan Singh Ji Maharaj and he started doing his Simran.

Now, when he started doing his Simran and started coming out of hell, all the other souls also started repeating the Simran and all of them came out of hell.

So, Sawan Singh Ji Maharaj then gave this soul back another human life. And all the others went back into the chaurasi.

* * *

Whenever something like this happens — it never usually happens — but whenever such a thing happens, the Masters always come to take the soul because They have that seed sown in that jiva.

Even the Lord of Judgment knows this and even he doesn't allow the satsangis to be sent to hell. But, sometimes, it happens by mistake — an event like this happens. And when such a thing happens, the whole hell gets cleansed. That is why even the angels of death are very mindful of not allowing these things to happen.

So, it is indeed a very great seed that has been sown in the jivas — in all of us. And it is important that we should also water it with the meditation and Simran and grow that seed.

Das paltu kahe rahe sab doobathe,
Das paltu kahe rahe sab doobathe,
Sant ne pakari ke kihaa paara.

So, Paltu Sahib says, "These souls who were churning in this ocean of life and death and suffering in it, these souls have been given Naam by the Masters and they have been given salvation. And they are now out of this ocean of life and death.

Das paltu kahe rahe sab doobathe,
Das paltu kahe rahe sab doobathe,
Sant ne pakari ke kihaa paara.

Radhaswami.

31

Meditation Talk
11 Jan 2020 – Morning

Undue Attachment To Families Plays A Large Role In Keeping Us In The Wheel Of Birth and Rebirth

OPPOSITE TO THE HOUSE OF KABIR SAHIB, there was a rich family, and seeing so many people visiting Kabir Sahib, the people from that family would feel jealous, "Despite us being much better off, there aren't many visitors who come to our house. But Kabir Sahib has hardly any money for his own meals, but yet there are so many people visiting his house."

So, this man, who was jealous in that family, he became older and he was about seventy years old. He could not walk properly. So, his family members put him on a cot outside in the veranda and he would sit there throughout the day.

Despite being bedridden, he would often scold people who would be passing by to visit Kabir Sahib's house. And he would lie there on that cot.

Now, Kabir Sahib, if he had to go to the market, He would have to pass this house. And earlier, this man was not meeting Him, but now, he was in the veranda only, lying on the cot throughout the day.

When Kabir Sahib would pass him, He would feel His Grace for him. And He would feel that this old man should do some meditation. So, Kabir Sahib would tell him, "You should spend time towards God Almighty."

But then this old man would tell Him, "Let my grandchildren get married. Once they are married, my responsibility is over. I'll do my meditations." So, accordingly, those grandchildren also got married.

After a few days, Kabir Sahib asked him once again, "Now your grandchildren are married, so why don't you come on the Path?"

But then he said, "Let them get settled. Let them have some children. Then I will come on the Path."

Once, when Kabir Sahib was passing by, that cot was empty and this old man was not to be seen. And there were children playing there.

So, Kabir Sahib asked those children where this old man was?

Those children told him, "No, my grandfather has passed away and he passed away about six months back."

So, a few years passed by. Once Kabir Sahib contemplated on what had happened to this old man, and when He looked inside, he saw that, because he was attached to that family, this old man was again reborn as an ox in that family.

After giving work to the family in the fields, when he became weaker, the family sold him to a butcher. The butcher then sold his meat. And the skin that he had, the leather that he had, was given to make big drums.

So, Kabir Sahib, thinking on this, had written a Bani also. And in the Bani, He said, "This is the state of this person who didn't give up his attachment for his family and he became an ox. After taking work from him as an ox on the farm, they sold him to a person who takes out oil. And then he was churning and getting oil out. After he became too weak for that, he was sold to the butcher. Then, the butcher killed him and he sold his meat. And the skin was sold to a pundit to make drums. And every morning, that pundit would beat the drums to remind everyone that it was time for coming for a puja.

Kabir Sahib, in His Bani, also mentioned, "After redeeming all his deeds, there were still some deeds left and that is why he has become this cover of the drum, and every day, he gets a beating to redeem those deeds."

So, after his death also, the deeds were left, and therefore, on that dry leather also, he was getting beaten.

This person would oppose Kabir Sahib. But despite that, Kabir Sahib showered His Grace on him and asked him to come on the Path. But because of his attachment, he was not able to leave his family. And this is his state of affairs.

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That is the status of the jivas, that we are so much tied up in our attachments. We are tied to our families, and then it is that attachment which brings us back. Because we have that attachment for our family, we die and come back close by.

So, the tools that the Masters have given us are Simran and Dhyan and, as we do the Simran and Dhyan, we will be able to overcome our attachments.

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So, the time is good and we should make the most of this time. Let us close our eyes and sit for meditation.

32

Meditation Talk
11 Jan 2020 – Afternoon

Kabir Sahib Defeats Goraknath In Debate By Means Of The Superior Knowledge Of The Sound Current

THERE ARE MANY PATHS OF DEVOTION in this world, but Saints and Masters have adopted a very simple way to devotion. That way, there are many practices like Ashtanga Yoga, pranayamas, going on pilgrimages, fasting, there are so many various types of ways for devotion. But some of them are very arduous and very difficult to perform.

Gorakhnath went into the Himalayas and he did his pranayamas, and after several austerities there, he perfected that and then came to the plains in India. So, he came to Varanasi.

In those days, not many people knew about Kabir Sahib. But His Master, Ramanand Ji, had an ashram there.

So, Goraknath came and he placed his trident in front of the ashram and he sat on the tip of that trident. And he challenged Ramananda, he said, "Debate the Shastras with me, and if you don't succeed in that debate, then you'll leave the ashram and go."

Ramananda Ji was a very simple devotee. He used to do the devotion by his mind. And when he saw that Goraknath was sitting there all ready for a debate, he was scared. So, he told his disciples, "All of you pack your bags. If not at this ashram, we'll go and set up an ashram elsewhere."

So, one of the disciples went running to Kabir Sahib. During that time, Kabir Sahib was only fourteen years old. He told Kabir Sahib, "Our Master is willing to relinquish the ashram and leave because there is this yogi who has come and he's sitting on the tip of a trident in front of the ashram. And he has challenged our Master."

Kabir Sahib told him, "No, you go and tell the Master. Don't do anything in a hurry. I am coming there. I will answer all the questions of that yogi."

So, He took a bundle of silk by which they were weaving saaris. He took that bundle, and wrapping that silk around the bundle, He walked towards Goraknath.

Goraknath was getting very angry and he was about to curse Ramanand Ji. In the meantime, Kabir Sahib came and stood in front of him.

Goraknath asked him, "Who are you?"

Kabir Sahib told him, "I am the disciple of Ramanand Ji and he has asked me to come and do this debate with you first. So, first you defeat me in the debate, then he will come."

So, Goraknath threatened Kabir and he said, "You are such a young boy. When have you been able to study this? When have you done your austerities? I will curse you and I can convert you into ashes."

But Kabir Sahib said, "No, no, you go ahead and ask me your questions. I will answer them."

So, then he started questioning Kabir Sahib, and Kabir Sahib started answering him. And, that way, this question-answer session went on for seven days. Goraknath also was a very learned person and he had also done his austerities, so he asked a lot of questions and Kabir Sahib satisfactorily and very calmly answered all the questions. And, eventually, Goraknath agreed to a defeat in the debate.

Then Goraknath said, "Okay, you have defeated me in the Shastras — in the understanding of the Shastras. Now, you show me your mystical powers. Let us see who can defeat whom in the mystical powers."

Yogis can convert themselves with the mystical powers, into any one element of the five elements that we are made of."

So, he had a kamandalu and he converted himself into water and he went in that kamandalu. He said to Kabir Sahib, "Now, catch me and find out where I am."

Kabir Sahib understood where he was and He called for five cups. And he poured the water in the five cups from that kamandalu. Now, Goraknath's body got distributed in the five cups.

So, then, Kabir Sahib told him, "Okay, now come out."

But, Goraknath told Him, "Yes, I understand you know what I have done. But you'll have to put me back in the kamandalu. And, only then, I can come out."

When Goraknath had initially sat on the trident, Kabir Sahib had come with that bundle of silk and He threw it in the air, about ten times the height of where Goraknath was sitting. And He went and sat on that bundle — without any support — that bundle was in the air.

Then Kabir Sahib converted Himself into the Sound Current and Goraknath was not able to search for Him. He did not have the powers to search for Him. So, eventually,

he agreed to a defeat from Kabir Sahib. And he left from that place. But, he, however, never took initiation from Kabir Sahib.

So, he had a lot of ego and, therefore, he did not take initiation from Kabir Sahib. But he left Varanasi and he never returned to Varanasi after that.

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So, that way, there are many ways of devotion and there are many spiritual practices. But the practices adopted by the Masters are very simple and straight. So, we should follow the Teachings of the Master and, every day, we should sit and do our meditation. Every day we should make a schedule and make it a point to sit on a daily basis.

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So, the atmosphere is quiet and we should make the most it. Let us close our eyes and sit for meditation.

33

SATSANG
11 Jan 2020 – Afternoon

When You Open The Third Eye, You Can See For A Timeless Infinity — And With All That Can Be Seen Within, All The Doubts Are Cleared By That Vision

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The paathi sings the Bani of Sant Sahjo Bai...

Sahajo yeh man silagathaa,
Kaam krodhh ki aag,
Sahajo yeh man silagathaa,
Kaam krodhh ki aag,
Bhali bhayi guru ne diyaa,
Seel chima ka baag.

THIS IS THE BANI of Sahjo Bai. Mostly, the Masters had been males, but there have been a few female Masters. And three noted Masters are all from Rajasthan — Mira Bai, Daya Bai, and Sahjo Bai — all were from Rajasthan and Sahjo Bai and Daya Bai were the initiates of Charandas Ji.

Both Sahjo Bai and Daya Bai were sisters and, following the instructions of Their Masters, They sacrificed everything and They completely surrendered to the Masters and They attained Sainthood.

Sahjo Bai, in the Bani says, "People are suffering at the hands of their mind, which is led by anger, greed, attachment, ego, and lust. And the jiva is encased in the body with the mind and is suffering in this fire."

So, Sahjo Bai says, "I was given the seed of initiation by my Master. And, with the Grace of the Master, I have been able to douse this fire and go within."

For an initiate, till he is able to go within and manifest the Radiant Form of the Master and the Sound Current, he is not going to be able to get saved from these fires. And Maya has kept these five dacoits within. And they have been ordered that the jiva should not be able to get out of the compound of Kal. And, at some time or the other, any one of them can become dominant and he draws the jiva out and doesn't allow him to do his devotion.

When the Masters extend Their Grace and the devotee follows the instructions of the Master, then he is able to overcome all of this. Naam has great power and it has been able to change or transform so many sinners and so many difficult souls.

If we do not do the repetition of the Naam, then the mind keeps drawing us outside and it keeps making us more and more entangled and drawn outward.

So, these are very strong powers that Maya has kept within us to keep us away from our devotion.

Nischeh yah man doobatha,
Moh lobh ki dhaar,
Nischeh yah man doobatha,
Moh lobh ki dhaar.
Charandas satguru mile,
Sahajo layi ubaar,
Sahajo layi ubaar.

Sahjo Bai says, "The jiva is entangled in this ocean of greed and attachment. Until the Master extends His Mercy and Grace on that jiva, he is not going to be able to come out of this entanglement." The greed and attachment are so strong that, even though we know that we are not going to stay permanently in this world, but yet, the mind deceives us and it continuously gets us attached and outwardly drawn because of greed and detachment.

As long as we are not able to manifest the Sound Current within, we are not going to be able to save ourselves from these strong forces. So, therefore, it is incumbent for us to sit for two and a half hours of meditation every day. And, by doing so then, we will be able to go within and manifest that Sound Current and work on these negative powers.

By doing meditation every day, we are redeeming the deeds and we are cleansing the mind. And as the mind becomes purer and purer, one day, it will be able to go within and it will be able to manifest the Sound Current with the Grace of the Master. And then, it will be able to overcome these entanglements and its greed and attachments.

The mind likes attraction, and as long as it doesn't see that attraction within, as long as it doesn't get that enchantment of the Sound Current within, it will not be able to leave these outward attractions.

That Sound Current has so much joy and so much enchantment that, once your mind gets in connection with the Sound Current, it immediately kicks away all these other frivolous attractions.

So, that power is there in the Sound Current, which can convert and get us out of all of these attachments and get us on the path of devotion.

There have been great emperors and great kings who have been able to manifest that Sound Current and, when they have done that, they have taken to becoming ascetics. And they have been able to leave everything behind and become fakirs.

So, other than the Sound Current, we will not be able to get ourselves rid of these entanglements.

Swami Ji Maharaj, also in His Bani, has said, "You may try tens of millions of remedies or practices, but you will not be able to get yourself free from these entanglements. And, if at all, your mind is going to be made quiet, then that is going to be only when it comes in connection with the Sound Current."

We listen to the Sound Currents of the lower six planes, but these Sound Currents don't have the power to hold the mind.

The mind can be held only by the Sound Current — by the Anahad Shabd — or the Sound Current that is resonating at the Eye Center. When we listen to these Sound Currents, we enjoy these Sound Currents and we like these Sound Currents, but when we stop listening to the Sound Current, then we go about our normal way and the mind is, again, drawn outwardly.

But, if we are able to manifest that Sound Current within, the Anahad Shabd, that has the power of holding the mind. And that doesn't let the mind go. So, we cannot then get ourselves to be outwardly drawn.

In Sant Mat, the first step is, therefore, the devotion of the Masters. And the Masters give us Simran and Dhyan as tools to go and see and to manifest the Radiant Form of the Master within. That is the first step on the Path of Sant Mat. And once we are able to manifest the Master, then He manifests the Sound Current for us.

It is only after we have manifested the Masters, with Their Grace, They manifest that Sound Current and that has the power to hold the mind. Once that Sound Current is manifested and the mind comes in connection, even for a second, it's for thousands and millions of lives that all the deeds are redeemed and the mind becomes crystal clear, when it is connected with the Sound Current.

Gyaan deep satguru diyo,
Rakhiyo kaaya kot,
Gyaan deep satguru diyo,
Rakhiyo kaaya kot.
Saajan basi durjan bhaje,
Nikas gayi sab khot,
Nikas gayi sab khot.

When, with the Grace of the Master, we go within, and the darkness that we have for hundreds and millions of lives, that darkness is dispelled. And, with His Luminance, we get the Light within. Then, with that Light, these five vices – that is lust, greed,

attachment, ego, and anger — they come in the form of small babies — small children – and then, they leave us one by one.

So, they come in the form of small children and they take our permission – they take the permission of the mind and the soul to leave. And then, after that, the mind has the power over them, and not the other way around.

So, when that Light of the Sound Current illuminates us within, all these vices leave us — all these powers that have been kept by Maya to distract us here — all these leave us.

Sahajo guru deepak diyo,
Naina bhaye ananth,
Sahajo guru deepak diyo,
Naina bhaye ananth.
Aadhi anth madhya ek hee,
Soojh pade bhagwanth,
Soojh pade bhagwanth.

Sahjo Bai says, "When you go within and you manifest the jyoti within, you also manifest and open your Third Eye — that is the Eye of Knowledge. And when you manifest that Third Eye — you open that Third Eye — you can see for infinity. It's like a timeless infinity. Then you can see Who has created this world, how this world is working, how this world is moving. All of that can be seen within and all those doubts are cleared by that vision."

So, we may ask as many questions before that, but as long as we don't open the Third Eye, all these questions and all our doubts will not get satisfied.

* * *

Sant Ji used to relate this story. There was a person who was coming in darkness and he accidentally fell in a well. So, he fell in that well, and there was about four or five feet of water. And he shouted out for help, but there was nobody in the night.

In the morning, when some people were passing by, he shouted again and they heard him and they came and saw that this person had fallen into the well. So, they went and got some rope to get him out.

So, they threw the rope down for him to climb out, but instead of climbing out, he started asking them questions as to who had built this well? Why it was built in this place? And so, he kept asking such questions.

And those people told him, "You first come out. Then we can sit quietly and discuss your questions."

But he refused to come out and he kept asking questions. And he asked again as to why that well had been built like that and why he fell in that well? And who had constructed it? And all kinds of questions again, he was asking.

So, the people said, "So many people have now gathered to help you come out. You first make your effort to come out. Then we will talk."

But he kept asking. And then, he asked, "How many people like me can fall into this well?"

So, they said, "Like you? There will be hundreds of people who can fall." And they threw the rope and they left him inside.

* * *

So, that way, on the Path also, everyone has a lot of questions. People keep asking why Maya was created? Who created Maya? Why was Kal created? What was the need for Kal?

All these kinds of questions keep coming up, and if you try to satisfy or answer one question, then there's another big question coming up.

So, like that, Masters say, "First, you make your efforts to come out. You go within and then you see for yourself. All your questions will be answered."

Once we go in and we open the Third Eye, we can see for ourselves, and all the questions that we have are answered there. And we see the evidence there itself.

So, why do we go to the Masters? It is to get out of this ocean of life and death and to get salvation. So then, when the Masters take the responsibility of taking us within, then it is upon us to make that effort to start walking with the Masters to go within. And, as we walk, we will get our experiences and we will also get the evidence and our questions will also be answered.

So, it is possible that, because of the different karmas of people, they may get experiences sooner or later. But everyone who makes efforts will definitely get their experiences.

People ask, "If we sit for two and half hours for so many months or for so many days, then will we get an experience?" But the Masters say, "It depends on how much devotion you have. How much love for your Master you have."

If you keep your character clean, then you will be able to get faster experiences and move within faster. But if you keep one leg here and one leg there, and you are not doing your meditation, then it is difficult to progress fast on that Path.

So, make a schedule and one should sit every day without fail. We should not give a break there. And if we do a few days, leave it for a few days, then we will not get success.

Sahajo guru prasann hai,
Metayo man sandheh,
Sahajo guru prasann hai,
Metayo man sandheh.
Rom rom se prem uti,
Bheej gayi sab deh.

Sahjo Bai says, "The Master has graced me and He has illuminated my within. And now, I get the rain of love for my soul and for my mind. And it is raining love because of His Grace."

With that, you will start developing the pangs of separation from God Almighty, once you start going within. Once you manifest the Radiant Form of the Master within and, with His Grace, you manifest the Sound Current, then from there itself, you start developing the pangs of separation from God Almighty.

That love which Masters talk about — the love for our Masters and love for God Almighty — that love is manifested only after we manifest the Radiant Form of the Master within. And that love is not like our love today, which it increases and decreases. But, that love, when it is manifested within, that keeps on increasing day by day.

So, this love that we have today is not the true love. It is more like an attachment, or moh, and it increases some days. You feel high pangs of love. And, sometimes, it goes down and we don't feel so much love for the Masters. Masters say, "This is not true love."

The Masters refer to the love that we get within, when we have manifested the Form of the Master within, that love keeps increasing day by day. So, the Masters say, "That love, throughout the twenty-four hours, will not reduce. It will be constant and it will keep increasing."

That was the love like Mira Bai had, where she renounced her kingdom and all the riches of the palace. And she would dance with the mahatmas and the Masters and the Saints. And when she did this, her brother-in-law — after her husband passed away — his younger brother, who was the king of the place, did not like her behavior like this. So, he kept discouraging her from going like that and dancing with the sadhus and the Saints because of her love for her Master within.

But then, she could not overcome that love, and then, he made plans to kill her. So, he decided to poison her and he mixed the poison in a glass and he sent it with a servant.

And he told the servant, "Tell her that this is from the water of the feet of your Master. Only then she will accept it."

So, that servant told Mira, "The Rana has sent you this water from the feet of your Master." The moment she said that, Mira Bai immediately gulped down that glass because she did not look here and there before that.

So, that poison did not affect Mira Bai and, in fact, her love increased.

Then, the Rana tried another way to kill her. He got a poisonous snake and he put that poisonous snake in a golden basket and locked it and sent that basket to her.

So, that servant took that basket and she told Mira Bai as instructed, "This is a golden necklace sent to you by the Rana. So, you please close the doors and try it out."

When she took that golden basket inside, she opened it. There was a snake inside. And the Rana had hoped that when the basket was opened, that snake would bite her and she would die.

But instead, when that snake came out like that, Mira Bai took that snake and she garlanded herself with that snake and it turned into a garland.

So, Mira Bai had manifested her Master within and the people who are safeguarded by God Almighty and by their Masters, nobody can even scratch them or cause any kind of pain to them.

So, when Mira saw this attitude of the Rana and she felt, "I am not doing anything bad here. But he is doing all these things to hurt me." So, she left that palace behind and she went to Dwarka. And in Dwarka, she did her devotion. And she left her body in Dwarka only.

So, when we open our Third Eye, we come to know of the reality, and that is the reality which the Masters have been talking to us about.

Sahajo guru prasann hai,
Ek kahi parasang,
Sahajo guru prasann hai,
Ek kahi parasang.
Tan man te palati gayi,
Rangi prem ke rang.

Then, Sahjo Bai says, "When following the instructions of my Master, I sacrificed everything. I surrendered to the Master and I sacrificed myself. And then, I was able to get that wealth which He showered on me within."

When there are souls with such past impressions, when their Masters give them some instructions and They explain – the Masters explain to them — then those instructions

are like an arrow which strikes them. And they immediately follow on those instructions of the Masters.

So, when the Masters see us suffering in this world — and day and night we are suffering — They give us the way out. They take mercy on us and They shower their Grace on us.

Masters say, "Happiness is not there in your wealth, or in your status, or your position, or your belongings. But true happiness is within."

When you follow the instructions of your Master and you sit for two and half hours of meditation every day, then you will be able to leave the nine doors and come to the Tenth Door. And when you come there, you will see that all the happiness and all the peace is there for you at that place.

So, Masters say, "The whole world is suffering. The whole world is sad. Only those people are happy who have manifested that Sound Current, who have gone within, and they have made their devotion as the base of their life."

So, Sahjo Bai says, "The words of my Master have struck me like an arrow and I have surrendered everything — my physical wealth and my mind — all of that, I have sacrificed to my Master and I have gone within."

Sahajo guru prasann hai,
Moondh liye dou nain,
Sahajo guru prasann hai,
Moondh liye dou nain.
Phir mo su aise kahi,
Samajh leh yah sain.

She says, "The instructions of my Master struck me like an arrow and, with that, I have been able to go within and I have been able to get that happiness within. And all my sorrow has left me."

Sahajo guru kirpa kari,
Kaha kahu mein khol,
Sahajo guru kirpa kari,
Kaha kahu mein khol.
Rom rom phullith bhayi,
Mukhe na aave bol.

She says, "The happiness which I have got as a result, the joy that comes from each cell of my body, is something that I cannot explain and it's something that I cannot talk about."

So, the love that she talks of within is different from the love that we see outside. There is a difference between the love within and the love that we see outside. Here, the love is selfishness. It is linked to the needs. It is linked to wealth. And it is linked to desires.

So, if one has position and if one has wealth, then everyone is attracted to them. Everyone loves them or likes them. But, if these are not there with him or her, then there is no love, there is no attachment with that person.

The love between a Master and His disciple is selfless because the Master extends selfless Grace and Love on that disciple and hopes for him to make his effort and come within and get all the benefits within.

All the Masters have made so much effort to be able to go within. Night and day, They have made Their efforts. They have done Their meditation. And then, only They have been able to go within. All the great Masters have done that.

Even Kirpal Singh Ji Maharaj would do a lot of seva and Bhajan while Sawan Singh Ji Maharaj was there in His body. And, after that, in the forests of Rishikesh, He did His Bhajans, He did His meditations there.

Even Sant Ajaib Singh Ji was instructed by Kirpal Singh Ji to go and meditate. And He meditated in an underground room. And there was just a plank there. There was no cot. No mattress. Nothing. And, for eight years, He did His practice there.

There was an earthen vessel for water and there was a small plank. That plank was only about four feet. One could not lie down completely also on that plank. And He purposely had made it small, so that He would not want to sleep on it. And, day and night, He did his meditation, sitting on that.

So, all the Masters did a lot of effort. Day and night, They did Their meditation in the longing of Their Master. And, after that, They were able to manifest Their Masters within.

Even to do our worldly things, we have to make efforts. So, how can we expect that we will be able to manifest God Almighty without any effort?

So, if we feel that by enjoying, and by eating, sleeping, and merrymaking, we will be able to, with the Grace of the Master, go within. Then, that is not going to happen. You have to make your efforts to first manifest the Master. Then He is going to take you within.

It is like a small baby, when he is about seven, eight months old, he starts trying to stand up. So, he tries to stand up and he falls down. And, again and again, he tries to do this. Now, his mother is cooking and she's doing her other chores, but her mind, her attention, is there on this baby to see what he is trying to do.

So, she is happy in seeing that baby is trying to make an effort to stand up. And when she sees that the baby is making an effort, she brings a chair or she brings some support to him. She gives that support to that baby. Holding which, the baby then is able to stand. And then, the baby is also happy that it has been able to achieve that capability of standing.

So, if that baby doesn't make that effort to stand, then the mother is also not bothered. She is continuing to do her work and she has her attention spread out for other things.

So, it is the same thing. When we make our efforts, then the Master sees us and then He extends His Grace and helps us. But, if we don't make any effort, then on whom is He going to also extend His Grace?

Sahajo guru aisa mile,
Jaise dhobi hoy,
Sahajo guru aisa mile,
Jaise dhobi hoy.
Dai dai saabun gyaan ka,
Malmal daare dhoy.

Daya Bai says, "I got a Master Who is like a washerman. When we give clothes to the washerman, some clothes are dirty. Some are not so dirty. Some are clean. So, the washerman makes an effort and cleans all the clothes." So, like that, She says, "My Master has been cleansing all of us."

She says, "My Master is like that washerman, and He has also made my cloth clean by making me do my Simran and washing away my sins and my deeds. He has made my cloth clean."

So, our cloth of our mind is not impure because of this life. But, ever since creation has taken place — ever since these worlds were created — we have been in this. And our mind has been continuously picking up the filth. And our cloth is dirtier than the clothes of people working in, like sweet shops or such, where there is a lot of oil and filth and dirt on the cloth. So, our mind and our cloth are dirtier than that.

The Master also sees that ultimate whiteness which is there within.

So, like a washerman, when he gets different types of clothes, he cleans them. His job is to clean the cloth. So, if he gets clothes which are relatively cleaner, he simply puts them in soap and washes them. But those clothes which have stains and which are difficult to clean, they are more dirty, for them, he boils water. And, in that boiling water, he puts soda, and he puts other things, and he puts those clothes through that hot water. And then, he is able to bring about that whiteness.

And then, there are yet, clothes which are still not clean. So, he has that stick with him. So, he beats the clothes on the ground. And till they remove that stain and till they

become clean — sometimes, the clothes even tear — but he is not bothered so long as the stain is removed. He is fine.

So, such jivas with a lot of deeds, a lot of burden, they have to be cleaned — though that may be a little more dramatic and that may have a little more pain involved. But, the Master, nevertheless, has to make them go through it because His intention is to take the souls back home and not leave them here to again wallow in these deeds.

The Masters always see the soul. They know that the soul is the daughter of God Almighty and the filth is there on the mind. So, They are always mindful of that.

Sahajo guru aisa mile,
Jaise dhobi hoy,
Sahajo guru aisa mile,
Jaise dhobi hoy.
Dai dai saabun gyaan ka,
Malmal daare dhoy.

Radhaswami.

34

Meditation Talk
12 Jan 2020 – Morning

The Rishis, Munis Have Called This Lifeform The Lifeform Of 'Human And God' — Where One Can Transcend From A Human Being To Being God Almighty Himself

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ONCE, GURU NANAK SAHIB WENT TO HARIDWAR to have a bath in the river Ganges. There were several brahmins who were also having a bath at that time because they have a bath in the morning and then they work on their occupation.

As the sun rose, all the brahmins start offering the water of the river Ganges to the sun. Everyone was facing east and offering the water to the rising sun.

Guru Nanak Sahib saw this and then He turned in the opposite direction and He started offering water in the westerly direction.

So, the brahmins asked Guru Nanak Sahib, "What are you doing?"

Guru Nanak Sahib asked them, "What are you people doing?"

All the brahmins told Him, "We are offering water to the sun. We are offering the holy Ganges to the sun."

So, Guru Nanak Sahib said, "I also have come from my village. I have sugar cane planted there. It may be getting dry. So, I'm offering water to my field."

So, all the brahmins told Him, "You're a mad-looking sadhu. Your field is in Punjab and you are offering water here? How do you expect your water to reach Punjab?"

Guru Nanak Sahib said, "Punjab is not all that far. It's nearby and, compared to how far the sun is, it is lightyears away. So, if you are offering water and it is reaching the sun, then surely my water will reach Punjab."

* * *

The rule of Kal is that, wherever your desires are, at the time of death, you will go to that same place. You will be reborn in that place where your desire is.

So, people who are doing worship of trees, they will be born as trees. Likewise, if people are doing some worship of other animals or other beings, then they are also going to be reborn in that lifeform.

So, even in Jaimal Singh Ji Maharaj's time, all of you may be aware, after a very long period, He went and He visited His mother in Ghuman, after nearly twenty years. And He asked her what her desire was.

So, she told Him, "It's been quite a few years. I have not gone to Haridwar. I want to go to that place and I want to have a bath in the Ganges."

They had a custom in their family that, every six months, they would go to Haridwar and have a bath in the Ganges.

Jaimal Singh Ji Maharaj thought that, if He doesn't satisfy that desire, then she's already ninety, and if she dies, then that desire will prevail for her next life. So, He decided to take her to Haridwar.

When He reached Haridwar, and His mother went to take a dip in the Ganges, He sat by the banks. He sat below a tree. That tree was about ten or twelve years old. But when He sat below the tree, He realized that the soul of that tree was His grandfather.

So, He felt very sad that His grandfather indeed had become a tree. And He climbed that tree and ate two or three leaves of the tree. And gradually, that tree then dried up and that soul came back to have a human life.

* * *

If any Master has Grace on any soul, then that Master gets that soul into a human life. And from a human life, then one can get salvation because the human form is the only form in which God Almighty has kept all His entire Creation. And He's Himself there. And the Path to go to God Almighty is also there in this human form

So, this form is different from the other lifeforms. And in this form, He has kept sixteen planes and He is Himself residing with all His Creation in this lifeform.

Masters explain to us how we have to go within, and They explain the method. And, following that method, we are able to go within and meet God Almighty.

The rishis, munis have called this lifeform as a lifeform of 'human and God', where one can transcend from a human being to being God Almighty Himself.

After going through the cycle of 8.4 million lifeforms, when the soul or jiva is suffering, God Almighty sees his suffering and gives him a human life.

So, we are indeed fortunate to have this human life, and with the Grace of God Almighty, we have the company of the Masters. And the Masters have initiated us and

given us the Path to go within. So, we should now make efforts to do our meditation for two and a half hours every day, and make that effort to go within.

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So, the time is right. The atmosphere is very good and let us make the most of it. Let us close our eyes and sit for meditation.

35

Meditation Talk
12 Jan 2020 – Afternoon

Singing Bhajans Before Meditation Helps In Bringing About Love For The Masters And Improves Our Meditations

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SANT JI HAS WRITTEN SO MANY BHAJANS in the love of His Master. And when we sing these bhajans, it brings out the love for our Masters.

Before we sit for meditation, we should sing one or two bhajans, by which that love for the Master increases. By doing so, we bring out the love for our Masters. Otherwise, the mind is very dry and we are trying to forcefully make it do Simran and it keeps on running out to worldly things. So, this singing two bhajans helps in bringing about love for the Masters. It is dry when we try to sit and forcefully do our Simran because there is love for the outward attachments. And because there is no love when we do our Simran, it is dry while doing that Simran.

So, we should do something where we develop that love for the Masters. By singing the bhajans — one or two bhajans — we should sing such bhajans that bring about love for our Masters. And that helps us and we get double benefit while we sit for meditation.

The first step in Sant Mat is the devotion of the Master. And that means manifesting the Master within us. So, that will happen when we start developing true love and affection for the Master.

There were gurumukhs who were successful in their meditation and, despite being in their family and having all other attachments around, they still managed to do their meditation by keeping that love for their Master.

There is only one love and one attention that we can focus on — either we can have that love for all the outward attachments and our relationships outside, or we can have that towards our Master.

So, the gurumukhs have been able to manage to have that love and affection towards their Masters.

So, that's how the Masters have developed that love and affection for Their Masters.

We know about Sawan Singh Ji Maharaj, and he had a son who was an engineer, and he had just been employed for about six months, or so, when he fell sick.

In those days, there weren't many nursing homes or hospitals, and people would rely on the vaids — the local vaids — to take care of their illnesses. And when there was an epidemic, there were few vaids available and one could not get to them also.

So, his son was suffering for about fifteen days like that. When his son became very sick, Sawan Singh Ji Maharaj felt that it was difficult for him— He thought he would not live— and so he took leave for four days and thought that, "First, I will take him to the ashram and get him to meet the Master."

When he came by train from Sirsa to Beas and they were just getting their luggage out of the train, there his son passed away.

So, he saw that his son had passed away. There was no sorrow for Sawan Singh Ji Maharaj. There were no tears. He was very calm and he was very composed. And he felt, "Now, there is no point taking a dead body to the Master." So, he felt that his love for his Master should not get affected as a result. And, therefore, he decided that he would take his son's body back to Sirsa and do the cremation there itself.

So, that way, the Masters, though They have also had families and households, but They have focused Their attention and Their love towards Their Master. They've been able to remove that love and affection from the rest of the world and focus it towards Their Master and They have been successful on Their Path.

* * *

We should all also sit and contemplate on this thought. We should, with a cool heart and levelheadedness, think about this — that the world is not going to be forever. We have to leave this world. This place is only for a few days. And we should, instead, focus our love and affection, keep our Masters at heart, and remove all the outward attractions and desires that draw us out — because we will have to leave everything behind when we die. If there is one relation that is true, then that is the relation of the Master. And the other is God Almighty. All the other relationships that we have are only limited to our body. They are all linked to our body and we'll have to leave all these behind when we leave our body or when we die.

So, we should keep that at heart. And we should keep love for our Master. When we love our Master like that, and keep Him at the core in our heart, then He is not far away. He is sitting inside and He will extend His Grace to us.

This is a priceless life that has been given to us and each breath is very, very important. So, with each breath, we should try to collect the wealth of Naam because that is what is going to help us to go within.

If there is anything that is going to go with us, it will be Naam and the company of the Master. Everything else is going to remain here and we'll have to leave all of this behind.

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So, the time is good and the environment is quiet and we should make the most of this environment. Let's close our eyes and get connected to meditation.

36

SATSANG
12 Jan 2020 – Afternoon

Only Those Moments Where You Have The Company Of The Saints Count In Your Life — All The Other Moments Are Of No Consequence

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The paathi sings the Bani of Sant Kabir Sahib...

Ram bulaava bhejiya,
Diya kabira roy,
Ram bulaava bhejiya,
Diya kabira roy.
Jo sukh sadhu sang mein,
So baikunt na hoy,
Jo sukh sadhu sang mein,
So baikunt na hoy.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this, Kabir Sahib has explained the greatness of Saints. Kabir Sahib says, "Once I was invited to go to Vaikuntha in heaven by Rama there, residing in Vaikuntha. But the pleasure I get by being in the company of the Saints and Mahatmas here, that is far superior to the pleasure that I get in going to Vaikuntha."

So, He has sung the praise of the company of the Masters. And it is these Masters, it is the company of these Masters, that get us out of this ocean of life and death.

* * *

A day before, I had taken the Bani of Sahjo Bai. And there, even in Sahjo Bai's Bani, She has said, "I may forget God Almighty, but I will never forget my Master. Because God Almighty has been with us all throughout and He has never asked us to refrain from things we should not be doing. And He has not encouraged us to do things to get out of this. So, He has been there, but He has not got us the salvation."

We did bad deeds and, as a result, we have gone into the 8.4 million lifeforms. And there, God Almighty has also come with us.

Sahjo Bai says, "When I got the life of a pig, even in that life, God Almighty was there with me. But He never asked me about my deeds which I had done to get me into that

form. But, when I got the company of the Master, then the Master told me how I should walk on this Path, how I should stay on this Path, how I should do my meditation on this Path, and then how I should manifest God Almighty."

So, that God Almighty, though He is with us all the time, but He has not told us how to get out of this. Then, what is the point of that God Almighty? I would rather remember my Master Who has helped me out of this."

It is a very difficult Path to go back and meet God Almighty. But, because of the Master, this becomes very simple and straightforward. When we meet the Masters and we follow the instructions of the Masters, then that Path becomes very clear and straightforward.

So, therefore, Kabir Sahib says, "When I was asked to leave the company of the Masters, then I was not happy. Because that kind of pleasure is not there in the heavens also."

When Amar Das Ji asked His disciples to make the chautras, and then Ram Das Ji was the only disciple who kept making it again and again, and Amar Das Ji would keep telling him to break it and rebuild it — and he would keep doing it that way — so, he made seventy chautras. Seventy times he built and reconstructed them.

After he did it about twenty-five times, the villagers would come and the other disciples would come and tell him, "The Master has lost His mind. He is more than a hundred years old. Have you lost your mind? So, stop doing all this."

But Ram Das Ji would cry and he would say, "Don't say such things about my Master. Because if my Master has lost His mind, then the whole world will not have a mind. And if I have to do this for the rest of my life, till the time of my last breath, how ever many times He tells me to make and break it, I will keep doing it."

So, a gurumukh surrenders to his Master. And under his Master, the pleasure that he gets for following the instructions and in surrendering to the Master, he doesn't get that pleasure even in Sat Lok-Sach Khand.

So, the Masters sing the praise of the Masters and They say, "It is more important to have the Master than God Almighty."

Bandhe ko bandha mile,
Chutei koun upaay,
Bandhe ko bandha mile,
Chutei koun upaay.
Kar sangat nirbandh ki,
Pal mein leh chudaay.

He says, "For a person who is entangled in this world, how will anyone be able to get him out of this entanglement?"

So, such a person who is already himself entangled, how is he going to get salvation for the others? Within him, he has all the five fires burning and he is himself entangled. So, he will not be able to get other souls free from this ocean of life and death.

Kabir Sahib says, "Go to a True Master Who is free from this entanglement by the Grace of His Master. And He will be able to free you from this place."

So, the gurumukhs surrender to the Master. They leave all their other worldly relationships aside and only look for the pleasure of their Master. They look towards serving their Master. They may sacrifice everything and gamble everything else for the pleasure of their Master. They don't have their own desires. They follow the instructions of the Master. For them, the world has no meaning. For the rest of the world, it doesn't have any meaning. It is only the surrender to their Master and the pleasure of their Master that holds value for them. They even sacrifice their eating, drinking, and sleeping. And they are forever in the remembrance of their Master and look for Him to manifest within them.

Kabir Sahib says, "If you go to someone else who is already entangled, then how is he going to free you? So, such a person himself is full of desires for all worldly things, he wants wealth, and he has a big ego. So, such a person, how is he going to get you free from all this?"

The Mahatma looks at everyone with equal eyes. For Him, rich, poor, or enemy, or friend, foe, all of them are all equal. They have come out of this duality and They have been able to manifest that Singularity within Them. And that is what They try to manifest within Their disciples also.

So, for a devotee also, if he is still chasing worldly things, then he cannot be called a devotee. A devotee is a person who has left all his desires for all the worldly matters and has one single-focused attention towards his Master. And such gurumukhs, such disciples, like to be in the solitude. They do not like too much company, because that does not allow them to do their devotion.

Jaa pal darshan saadhu ka,
Tha pal ki balihaari,
Jaa pal darshan saadhu ka,
Tha pal ki balihaari.
Sat naam rasnaa base,
Leejai janam sudhaari.

Kabir Sahib says, "Only those moments where you have the company of the Saints, those are the moments that count in your life. All the other moments are of no consequence."

* * *

Sant Ji used to often relate this story of a moneylender. And his work was to lend monies and then start going to villages and doing his collections and his recoveries.

So, he went to one village, and in that village, there was this villager who had borrowed money from him for his daughter's marriage. And, over the last six or seven years, he had not been able to repay that loan.

So, this moneylender got the seniors of that village and they formed a panchayat and the panchayat ruled that for the settlement of the dues of that moneylender, that villager would have to give all his belongings, his house, and his cattle.

So, the other villagers pleaded with the moneylender that he should reduce the villager's interest burden, so that there would be at least something left for that villager to live on because he was taking all his possessions.

But the moneylender did not oblige and he took possession of all the assets of that villager and he sold them to the other villagers.

So, after collecting all that money, that moneylender took his bag — he had one suitcase with the money and all his other belongings and one for bedding — so he took his bedding and his suitcase and he stood on the road.

Now, he was a very greedy kind of a moneylender and he did not even want to spend that one rupee to pay to someone to carry his bags to the next village. So, instead, he waited on that road for someone to come and help him.

After about one and a half hours standing there, he saw a sadhu coming towards him.

That sadhu asked him, "Why are you so tense? You seem tensed, what is it? What is the matter?"

So, that moneylender told him, "I'm waiting to go to the next village, which is about three kilometers away. I am not getting any help for someone to carry my luggage."

Now, that sadhu realized that this moneylender was a very stingy and greedy person. But, nevertheless, he showered his grace on that moneylender and he told him, "Okay, I will carry your bedding. You carry your suitcase and we will walk to the next village."

So, as they started walking, that sadhu told the moneylender, "We can't just walk in silence. Let us talk about God and let us talk about devotion. So, either you talk to me about God, or I can talk to you about Him."

The moneylender said, "Look, I'm not really a God-kind of person. I can't speak anything. So, if you speak, I will listen."

So, the sadhu started talking and the sadhu told him as to the importance of this human life, why God Almighty has given us this life, what we should be doing with it. And, that moneylender just kept nodding.

So, after about one hour and fifteen minutes, they reached the next village. When they reached that village, the moneylender stood by a tree and he told the sadhu, "Okay, the village has come. I want to go to this village only. So, you can set the bedding down."

So, the bedding and the luggage was set down.

And now, the sadhu felt, "This person has spent about a little over an hour with me and why not awaken this person?"

So, the sadhu told him, "Look, you have only eight days left to live. You will die after eight days. And when you die, the angels of death will come and take you to the Lord of Judgment. And that Lord of Judgment will open your account and he will see all your deeds." So, the sadhu said, "Look, I felt duty-bound to tell you this. Anyways, you will be dying in eight days, but I thought it is important that I tell you this." The sadhu said, "So, that's how it's going to be in eight days."

Now, that moneylender got shocked when he heard of this and he started wondering about all the money he had lent and all the promissory notes that were there in his name from all the villagers and everyone whom he had lent monies to.

He asked the sadhu, "Is there a way out of this?"

So, that moneylender pleaded with the sadhu and asked him if there was any way out from this?

But, the sadhu said, "No, this is predestined. You will definitely die in eight days. And there is nothing else that can happen."

The moneylender started crying and again requested him for doing something for help.

So, the sadhu felt sorry for him and he extended his grace to him. And he told him, "Okay, what is going to happen is that they will take you to the Lord of Judgment. So, nothing can change that. You will definitely be going there. But, once your account is opened, they are going to see that all your deeds have largely been about hurting others — hurting other people. So, you have all bad deeds accumulated in your account. The only good deed I see in your account is the one hour that you have spent with me in Satsang, where you have heard about God. And this is the only hour that you have got as a good deed. So, they will ask you whether you want the benefit of the good deed first or you want the punishment of all the bad deeds first? When they ask you this, you tell them, 'I want the benefit of the good deeds' — that is the one hour of Satsang. And when you say that, they will ask you where you want to go as a reward for that good deed — you will be allowed to go to either Vaikuntha or Kailash or heaven, and they will ask you what you would prefer. So, you tell them, 'I don't want to do all that, I just want the darshan of that sadhu because of whom I have got this good deed'. So then, the Lord of Judgment will listen to you and he will oblige and allow you to come for one hour to visit me. And then, after that, I will see what I have to do."

Then, he said, “Don't forget what I have told you.” And then, that sadhu left.

So, after that, for the next five days, that moneylender started changing all those promissory notes to his son's name. And he started making sure that all that wealth got transferred to him.

And, the next three days, he spent memorizing what the sadhu had told him and rehearsing, again and again, what he had to tell the Lord of Judgment.

So, he started rehearsing all what he had to say.

Now, that is what happens, when we fear death, we start remembering God and we start doing our meditations.

So, accordingly, those angels of death came at that time and they took him to the Lord of Judgment.

So, Lord of Judgment, accordingly, read out his account and he told him, “Your whole life is full of all bad deeds and you have that one hour of Satsang, which you have listened to. So, what do you prefer? You want the benefit of that good deed or the punishment of all the other deeds first?”

That Lord of Judgment asked him, and then the moneylender, as he had practiced, replied, “I have a long list of bad deeds. So, I don't want that punishment first. Just give me the benefit of that one hour of Satsang.”

So, the Lord of Judgment asked him if he would like to go to heaven, or he would like to go to Vaikuntha or Kailash for one hour?

He said, “No, no, I don't want to go there. Just give me the darshan of that mahatma, that sadhu, because of whom I have got that one hour of a good deed.”

So, the Lord of Judgment called for two angels of death, and he instructed them, “You accompany this soul. Take him back to that mahatma, to his ashram, and allow him to be there for one hour. And then, bring him back.”

So, they took him to the sadhu's ashram and they stood at the gate. And then, they told him, “Now, go inside. Go in for one hour and come out.”

So, when he went inside to that sadhu, the sadhu asked him, “Okay, so you have come?”

He said, “Yes, as you had instructed. Everything happened in the same way and I am here.”

So, the sadhu said, “Okay, close your eyes and sit for meditation.”

When he closed his eyes, he saw all those hells in which he was supposed to redeem all his bad deeds. And he also saw those angels of death calling him from outside. So, he told the sadhu, "Those people are still waiting. They are waiting outside."

But then, the sadhu said, "You close your eyes. Don't worry about them."

Those angels of death were shouting from outside. They had no instructions to go inside and get him. So, they waited outside for about one and a half hours, and they kept calling him out. But he was sitting inside. So, finally then, they left and went back to the Lord of Judgment. And they told him, "He is not coming out from that ashram."

So then, the Lord of Judgment said, "Leave it. That's a place you and I cannot go."

So, that sadhu got salvation for that moneylender.

* * *

Tulsi Sahib says, "If you sit for one ghadi, one ghadi is three hours — or, even half of that — or even half of that — which is forty-five minutes; so, even if you sit for forty-five minutes in the company of the Masters, you will be able to redeem hundreds and thousands of your previous lives' deeds."

So, all the Saints have, therefore, talked about the greatness of the company of Saints.

Te din gaye akaarti,
Sangati bhayi na sant,
Te din gaye akaarti,
Sangati bhayi na sant.
Prem bina pasu jeevanaa,
Bhakti bina bhagwanth.

Kabir Sahib says, "All the time that you spend which is not in the company of the Masters is a waste of time." And He says, "That time which is not spent in devotion, and that time which is not spent in the love of the Master or in the devotion of the Master, is all wasted."

Swami Ji Maharaj has also said, "If you are not able to meet the Master every day, then meet every week. If you can't meet in a week, meet in a fortnight. If you can't meet in a fortnight, meet monthly, or quarterly, or at least in six months. And if you can't meet in six months, then at least try to meet Him once a year. Because if you can't meet your Master once a year also, then you are not a disciple and He is not your Master."

He says, "You should try to make an effort to meet your Master, because if you are not making that effort to meet your Master, then His attention is also not there on you. And, therefore, you should try to keep meeting your Master."

The Masters don't discourage you from going to meet any other Saint or Master, or attending such programs. So, if you are not able to go and meet your Master, then you can at least make an effort to go meet some other Saint or Master or attend Satsangs.

There is no harm in going and meeting, or going in the company of any Saint. Because, by Their darshan or by Their Parshad, we reduce – we are able to redeem — our deeds. So, it is beneficial to us and not harmful. And that helps us increase our love for our own Master. So, there should be no problem in going and attending such programs or such Satsangs.

Kabir lahar samudra ki,
Nisfal kadhi na jaay,
Kabir lahar samudra ki,
Nisfal kadhi na jaay.
Bagulaa parakh na jaanayi,
Hamsa chug chug khaay.

Kabir Sahib says, "No wave of the ocean goes empty. And like the crane and the swan, they both look alike, or look quite similar. But the crane eats fish and the swan eats pearls."

So, He says, "You should be like a sadhu who goes and listens to the Satsangs. And you assimilate what is good for you. And you leave what is not good for you. Like that filter for grain, when that filter has the ability to retain the seed and throw away the waste, like that, we should be able to develop that capability."

He says, "Go and attend the Satsangs, and whatever is useful to you, you assimilate that. And, whatever is not useful, you leave that."

Jaa ghar guru ki bhakti nahi,
Sant nahi mehmaan,
Jaa ghar guru ki bhakti nahi,
Sant nahi mehmaan.
Taa ghar jam dera diya,
Jeevath bhaye masaan.

Kabir Sahib says, "In those houses where the Saints don't come, or you don't have the devotion of the Masters or God Almighty, such places are places where the Lord of Death dwells. And that place is no different from a cemetery." Because, where there is no Naam, then those souls are going to find themselves in the jaws of Kal and they will go back into the 8.4 million lifeforms.

He says, "Those are great souls who have got the company of the Masters and who have been initiated. And they will get salvation from this world and, there, they will get salvation from this ocean of life and death — salvation from coming back, again and again, into these 8.4 million lifeforms.

Guru Nanak Sahib also says, "Those who get the company of the Masters, their account is settled. They don't have to come again and again into this world."

Kabir tha se sang karu,
Jo re bhaje sat naam,
Kabir tha se sang karu,
Jo re bhaje sat naam.
Raaja raana chatrapathi,
Naam bina bekaam.

Kabir Sahib says, "Go to such a person who repeats the name of Sat Naam — who is in the devotion of his Master and God Almighty. And, anybody else, be it a king, or a minister, or a statesman, or whoever, if they are not doing this, then they are going to go to the Lord of Death. And they are going to be beaten by his chappals."

Because, if you go in the company of such a person who is himself in the devotion of God Almighty, then you will also be motivated to do the devotion of your Master and God Almighty. And instead, if you go to anybody else, all the other worldly people, then they will take you away from the devotion of God Almighty. And such people will entangle you in the world outside and, gradually, the devotion that you have will also reduce. So, therefore, abstain from the company of such people.

Kabir man panchi bhaya,
Bhaavai tahavaa jaay,
Kabir man panchi bhaya,
Bhaavai tahavaa jaay.
Jo jaisi sangati kare,
So taisa fal khaay.

He says, "The mind, the jiva, is like a bird which doesn't stay still at one place. It goes from one place to the other."

Like that, when you go in the company, it depends on the company that you go in, you will also be influenced by that company.

So, it is like if you go in the company of gamblers every day, then you will also start getting influenced by that and your mind will also want to gamble.

So, Kabir Sahib says, "The company you keep is a great influencer. And, therefore, you should go in the company of the Saints and Masters where you will be motivated for your devotion because the Saints are Themselves engrossed in Their devotion. And when you go in Their company, They will motivate you also to do your devotion."

Kabir chandan ke dinge,
Begaa daak palaas,
Kabir chandan ke dinge,
Begaa daak palaas.

Aap sareekha kar liya,
Jo tha baa ke paa.

He refers to the Malayagiri hills where there are sandalwood trees, where all the leaves and all the trees there smell like sandalwood. They also have the influence that, if there is any other tree that grows nearby – even if it is a neem tree or any other tree — that tree will also start getting the same smell. If you cut the wood from that tree, that will also start smelling like sandalwood.

So, that is how we are also influenced by the company we keep. If we go in good company, that will help in our devotion. And if we have bad company, then that will take us away from that.

Kabir khayi kot ki,
Paani peeve na koy,
Kabir khayi kot ki,
Paani peeve na koy.
Jaayi mile jab gang se,
Sab gangodak hoy.

He gives another example of water flowing in a gutter. That water is dirty and nobody even wants to touch it or smell it. And that water, when it flows and merges with the Ganges, that becomes gangodak. It becomes like the water of Ganges. And then people are willing to take it as parshad and they are willing to carry it with them.

So, people take a dip in the holy Ganges. In that same water, which they are otherwise not willing to touch — that water people are willing to bathe in — they are willing to take it in bottles and they are willing to take it in other utensils as parshad.

So, what has happened? It is the company of the Ganges that has changed the nature of that water which is flowing in the gutter.

In a similar way, when we go in the company of the Masters, it is the company of the Masters that influences us and we also, eventually, become Masters or we become Saints.

So, it is very important as to what is the company that we keep. From when a person is born, he's a baby, till the time of death, the company is what influences a lifetime.

When the child is born, initially, the child has the company of his parents and they teach them how to talk, how to make gestures, and how to stand and walk. Then the parents take him to the company of the teachers. And then, in the company of the teachers, they open up his knowledge and that same child becomes a barrister or he becomes a lawyer or an engineer.

And for those children who have not gone through this, they have not gone to the teachers, they also have that store of knowledge within them — the same capability. But it is never manifested.

That comes and goes as it is. The person doesn't gain that knowledge or gain that expertise. So, such people don't get the benefit of that knowledge and, their whole lifetime, they have to spend earning their livelihood. They have to toil very hard for that.

Like that, all of us have been given that store of spirituality within us. Everybody is given that. But it is in the company of the Masters where They gradually awaken that store of spirituality – They awaken us. And then we are able to manifest that.

And those people who don't have that company of the Masters, they also have that store of spirituality within them, but that is not manifested. So, they come and go and there is no difference that is made within them on their path of spirituality.

So, Kabir Sahib says, "We should go in the company of the Masters because the Masters are Themselves in the devotion of Their Masters and God Almighty. And They help us also awaken and do our devotion towards our Master and God Almighty.

Kabir khayi kot ki,
Paani peeve na koy,
Kabir khayi kot ki,
Paani peeve na koy.
Jaayi mile jab gang se,
Sab gangodak hoy.

Radhaswami.

37

Meditation Talk
13 Jan 2020 – Morning

All The Souls Have Come From Anaami — Until They Go Within, They Will Not Understand This Truth

ALL THE SAINTS HAVE EMPHASIZED on the importance of Bhajan Simran because, even if we have taken Naam and we are not doing our Bhajan Simran, then there is no point of taking that Naam. We don't experience the benefits of that Naam.

When the Masters initiate us, They give us Naam, which has a lot of power. And as we do our Simran, we build on that and, gradually, we start redeeming our deeds. As a result, the mind becomes purer.

This Bani, which was just sung, 'Tera Naam Rasmula Ji', that Bani of Somanath Baba Ji says, "The Naam is like that medicine. There are many medicines which we take for our various ailments, but the Naam is the medicine that gets us out of this ocean of life and death."

Those who manifest the Naam, all their desires and all their other wishes at a worldly level are all finished and they completely surrender and they have love and affection at the feet of the Radiant Form of the Master within at the Sound Current.

Today, we are all outwardly focused and we believe this world as true. But as we keep doing our Simran, gradually, our mind starts focusing within. And then, one day, it manifests that Sound Current.

Once the mind has manifested the Sound Current, it realizes that there is nothing else in this world that has that much pleasure and ecstasy as the Sound Current. All those satsangis, those devotees who have manifested the Sound Current, realize this.

That Sound Current is coming and it is resonating at the Eye Center. When the mind gets connected with that Sound Current, it immediately realizes that it is not these indriyas, it is not the body, and it is the mind; it belongs elsewhere. Then that mind becomes ready to go back to its home in the Brahm. And both the mind and the soul start moving on the Sound Current to go back to their respective homes. And then, plane by plane, they go up. And we meet our Father, God Almighty, Whom we have left for so many eons. We go back to our True Home, to our True Father.

There, the soul realizes the true pleasure of being with God Almighty, in manifesting God Almighty, and in being one with God Almighty — the soul gets transformed into God Almighty there. And, from there, it can see all the sixteen planes. With the Grace of the Master, the soul reaches and manifests God Almighty, Sat Purush, and then, after some time in Sach Khand, Sat Purush sends the soul further up.

All the souls have come from Anaami. They have not come from Brahm or Par Brahm. As long as they don't meditate and go within, they will not understand this truth.

How ever many scriptures or other holy books we read, till we go in, and till we open our Third Eye, we will not be able to satisfy all the doubts and queries that we have.

So, what the Masters have given us, we should practice that. We should follow Their Teaching and do our Bhajan Simran every day. Make that a schedule and do it on a daily basis. When we do it on a daily basis, we purify our mind and then we redeem our deeds and we go within. Once we go within, we realize the truth — that we are the soul, we are not this body, and we are not this mind.

So, it is incumbent for us to do that meditation and do it regularly. That is our true work. Every other thing that we are doing is all work relating to others.

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The atmosphere is very nice and let us make the most of it. Let us close our eyes and get connected with Simran and Dhyan.

38

Meditation Talk
13 Jan 2020 – Afternoon

Without Naam, This Life Is Of No Use — Those Who Are Oblivious To Naam Will Go Back Into The 8.4 Million Lifeforms

IN THIS WORLD, WHEREVER THERE ARE SOULS with past impressions, the Living Masters, Who have been given duties there, definitely reach out to these souls.

When this creation came into existence, and Kal Niranjan did his austerities to ask for souls to be kept in this creation, God Almighty obliged because he was His son and he had done a lot of austerities and he had asked for this.

So, God Almighty had asked the souls whom He was going to send to this creation — whether they would like to go there.

Out of those souls, about twenty-five percent of the souls did not want to leave the Sach Khand-Sat Lok and come down. But seventy-five percent of the souls were willing to come to this creation. So, God Almighty told them, "You go now, and if you feel like coming back, then I will come Myself to fetch you."

So now, those souls who are suffering in these 8.4 million lifeforms, when they cry out to God Almighty, God Almighty sends the Saints to fetch these souls. Then the Saints take these souls back on the boat of Naam. They take them out of this ocean of life and death and take them back to God Almighty.

The seventy-five percent of the souls who had come willingly are the souls who are quite happy in this creation — in this ocean of life and death. And, for them, the Satsangs don't hold much meaning. They do not understand the Satsangs.

So, such souls are the ones that don't understand the Satsang, they criticize the Satsangs, they criticize the Masters, and they oppose Sant Mat. But these souls are ignorant and the Saints don't think ill of them because of their ignorance. These are the souls — these are the jivas — that oppose the Saints. They criticize the Saints and they give trouble to the Saints.

Those twenty-five percent of the souls with the past impressions are the ones who very easily take to the Satsang, they understand the Satsang, and come on the Path.

By convention, the Masters have been coming in the past in this world, and They have been giving salvation to the souls. And going forward also, this convention will continue and Masters will come into this world and give salvation to the souls. And when the Masters sow the seed of Naam in a jiva, that soul will definitely go back to God Almighty.

So, Masters say, "Even if there is a leper and he is doing meditation, he is doing devotion and the practice of Naam, he is a thousand times better. And he is a thousand times better than those people who are staying in palaces and who have got very good bodies and who are very well off. Because the leper, as per his fate deeds, may have that suffering written in this lifeform, but sooner or later, he is going to go in that limitless peace and happiness of God Almighty.

Those other souls, who are oblivious of Naam and who are lost in this world, as for their deeds, they will go back into the 8.4 million lifeforms. And they will continue to be in this ocean of life and death.

Masters say, "Without Naam, this life is of no use." So, we are indeed fortunate that we have got this human life and we have the Masters and we have been initiated. So, it is necessary for us to, therefore, do our meditation.

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The atmosphere is quiet and we should make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

39

SATSANG
13 Jan 2020 – Afternoon

Saints Don't Allow The Soul To Go On Its Own —Just Like There Are Pitfalls Outside, There Are Pitfalls Within Also

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The paathi sings the Bani of Sant Dadu Dayal Ji...

Dadu dekha adeedha,
Sab koyi kahat suneeda,
Dadu dekha adeedha,
Sab koyi kahat suneeda.

THIS IS THE BANI of Param Sant Satguru Dadu Dayal Ji. Dadu Dayal Ji was a very simple and very straightforward Saint. His clothing, His attire was such that He would wear half a lungi. And He would cover the upper part of the body with the other half of the lungi.

Once, it so happened that some followers were impressed by listening to the Satsang of Dadu Dayal Ji and they wanted to take initiation.

So, early morning, they went to His residence. Now, in those days, there weren't any washrooms in the houses. So, it was customary to go outside in the fields for attending nature's calls.

In early morning, Dadu Dayal Ji was going there. And He would shave His head so He was clean-shaven.

So, the two pundits who had come to visit Him for seeking initiation saw that there was this bald person going out. It was considered inauspicious if some bald person would cross you when you were walking for some good cause. So, the two pundits felt, "It is inauspicious that this person has crossed us." And the way to negate that bad omen was to knock on the head of that bald person. So, both of them knocked on Dadu Dayal Ji's head.

So, they kept knocking at His head. And He stood quietly while they knocked on his head. And then, once they stopped, He walked quietly without uttering anything and these two people went inside His house.

They had never seen Him like that, so they didn't recognize Dadu Dayal Ji. And when they went in, they asked whether Dadu Dayal Ji was at home?

The other family members told them, "It'll take about half an hour for Him to get ready and come. So, you please be seated."

After half an hour, Dadu Dayal Ji got ready, came back, had a bath, and changed His clothes and He went to meet these guests.

The two of them, when they saw Dadu Dayal Ji sitting on that chair, they felt very guilty because they had not recognized Him and then they had both knocked on His head. So, now, they were wondering whether He would get angry and not give them initiation. They were thinking about this internally.

So, they were thinking like that and they were feeling guilty about it.

Dadu Dayal Ji told them, "Don't worry. There is no problem. Even when we go to buy a one-rupee earthen pot, we also knock it and see whether it is proper. So, if you have come to choose your Guru, you have all the right to knock His head!"

So, then He explained Sant Mat to them and gave them initiation.

He was a very simple and a very humble and straightforward Saint.

So, Dadu Dayal Ji, in this Bani, says, "I have seen and met God Almighty within for myself with my own eyes. And others simply talk about it, and it's only hearsay about God Almighty."

People feel that God Almighty is somewhere outside. They search for Him in the jungles and the forest, or in the Himalayas, or in some pilgrimages. But Masters always say, "God Almighty and His entire Kingdom lie within you."

God Almighty has created this human form and it's a very unique form that He has created in which He has kept His entire Creation – His sixteen planes are all within this human form. And He is also sitting within this human form.

Whoever has manifested God Almighty, whoever has met God Almighty, it has been always within this body of six feet. And that is what the Masters teach us as to how to go within and manifest Him.

Masters say, "God Almighty resides in each cell and Saints show us the Path — how we should go within and how we should go and meet Him."

So, Dadu Dayal Ji says, "With the Grace of my Master, I have been able to see God Almighty within. And others simply keep talking and nobody has seen Him."

Dadu dekha adeedha,
Sab koyi kahat suneeda,

Hava hiras andhar bas keedha,
Tab yeh dil bhayaa seedha.

He says, "According to what my Master has taught me, when I sat and I focused at the Eye Center, following His instructions, I was able to withdraw the attention of my soul to the Eye Center and, with that, my soul went within and I was able to manifest Him."

Masters show us the Path of how to go within and it is not simply telling us about how the Path is, but They are always there at all times to help us to go within.

When we follow the instructions and when we go within and we open our Third Eye, we first are able to see our Master, Who has given us initiation. So, we manifest the Form of the Master within. And then, after that, that Radiant Form of the Master is always with us in all the planes that we go with Him.

In Sant Mat, the Saints don't allow the soul to go on its own because there are a lot of pitfalls even within. Just like there are pitfalls outside, there are pitfalls within also. And, therefore, Saints are always there along with Their disciple.

So, Saints handhold that soul right up to the time that the God Almighty is manifested within. And They don't leave the hand of the soul till then.

Saints assume a lot of responsibility when they initiate the soul. At the time of initiation itself, They assume all the big deeds — all the bad deeds — that require that soul to go to hell and suffer and redeem those deeds. So, all such deeds are first redeemed by the Master. They are assumed and redeemed by the Master Himself.

Such deeds can't be left. Therefore, the Masters have to redeem these deeds first because Kal is very strict and he doesn't let anyone outside his compound without redeeming the deeds.

And then, after that, They help us redeem our deeds by making us do our Bhajan Simran — also by Their darshan, by Their Parshad, and when we sit lovingly for Their Satsang. Even then, our deeds are getting redeemed.

So, when we invert our attention from the outside world within, then we can see the Light also and we can hear the Sound within also.

Dadu Dayal Ji says, "When, with the Grace of my Master, I inverted my attention, then I was able to manifest the Form of the Master within — and God Almighty also within."

Hava hiras andhar bas keedha,
Tab yeh dil bhayaa seedha,
Anahad naad gagan chad garajaa,
Tab ras peeya ameedha.

He says, “When the mind went within and it manifested the Sound Current, it was intoxicated by the Sound Current. And then, it kicked away all the outside desires and everything that pulled it outside. All that was forgotten in the nectar of the Sound Current.”

The mind realized, “I am not the indriyas, I am not the vices, I am not this body, and I am from Brahm. I have to go back to where I have come from.”

The mind immediately gets intoxicated by that Sound Current. And, when it is in connection with that Sound Current — not only this lifetime, but all the earlier lifetimes — the deeds get redeemed and it becomes crystal clear.

So, the very mind that had been discouraging the soul from going within becomes its biggest ally and helps the soul to go within.

So, then they go upwards and, when they reach Brahm there, the mind merges with the Brahm because it is of the essence of Brahm. And, thereafter, the soul goes alone with the Master to Par Brahm.

So, when the Sound Current is manifested, the mind comes into its awareness and it wakes up from its stupor.

Anahad naad gagan chad garajaa,
Tab ras peeya ameedha,
Sukhmani sunni surat mahalou,
Aaya ajar akeedha.

He says, “Then, with the Sound Current, the soul went up through the sushumna, and it went further up.”

There are three subtle veins — ida, pingala, and sushumna. So, one has to go through the sushumna to go further up.

So, the Masters say, “You meet your Master with humility and you surrender to your Master, and He will then give you the Path by which you will be able to go through the shah rag, or through the sushumna, and be able to go back to your God Almighty.”

The Muslims call the sushumna as 'shah rag'. So, once we go through that, we are able to, with the Grace of the Master, then manifest the Jyoti within and the Sound Current within. And then, the mind gets connected with the Sound Current and it becomes very pure.

Paltu Sahib also says, “In the sky, there is an inverted well. And inside that well, there is a lamp, and that lamp is lit twenty-four hours by seven.”

So, in our within, there is this inverted well at the Eye Center, and when the soul progresses inside that inverted well, then it is able to see that Jyoti. And once we see the Jyoti — we witness the Jyoti — the Anahad Shabd also manifests Itself.

So, there, Jyoti — or Maya — who is responsible for this whole creation, both Jyoti and Niranjan are sitting there.

When we go within, we first manifest the Radiant Form of the Master. And then the Master takes us to the eighth plane and He gets us to have the darshan of Jyoti and Niranjan.

Sukhmani sunni surat mahalou,
Aaya ajar akeedha,
Ashta kawal dal mein drug darshan,
Paaya khudh khudeeda.

When we go within, when we open the Third Eye, first we witness our own soul. There, the soul is sitting and the mind is sitting. So, we witness our own soul. It is in the form of Light and Sound. And then, automatically, our attention goes within. And, for all our outside attractions, we no longer get attracted towards them and the worldly things and we are focused to go within.

Till we have witnessed for ourselves and we have seen our own soul, till then, we always have this doubt – whether we are this body, whether we are indeed the soul?

Ashta kawal dal mein drug darshan,
Paaya khudh khudeeda,
Jaise doodh, doodh dahi maakan,
Bin mathe bedh na gheedha.

So then, He gives us an example of how God Almighty resides within us. He says, "It is like the ghee in milk."

If we just look for the ghee in milk, we will not be able to get it. By putting our hand in the milk, we'll not be able to remove the ghee from the milk. But, if we do the process of preparing curd from that milk, and then we prepare buttermilk and we are able to extract butter from the buttermilk. We are able to heat that butter and extract ghee, and then we will be able to get the ghee from the milk.

So, in the same manner, when we follow the instructions of the Master and we are able to sit for about two and a half to three hours at a time for meditation, and we follow the principle of talking less, eating less, and sleeping less, then we will be able to go within.

Then we can witness our soul within. We can go and see for ourselves. We can manifest the Radiant Form of the Master within. And, with His Grace, we can go and see God Almighty also within.

Jaise doodh, doodh dahi maakan,
Bin mathe bedh na gheedha,
Aise tatth matth sath saadhan,
Tab tuk nasha peey peedha.

Dadu Dayal Ji says, "If we follow the instructions of the Master, we will definitely be able to get success. We may have to endure through the joy and sorrow, and endure through the practices that He has asked us to do and to refrain from things that He has told us to refrain from. But we will be able to get success if we follow His instructions."

All the Masters emphasize on practice. And it is very important for us to do the practice that has been taught to us by the Masters. If we see the life sketches of all the Masters, They have all done Their practice and that is how They have been able to go within.

They have all sacrificed food, sacrificed eating a lot. They have sacrificed and disciplined Their eating habits. They have disciplined Their sleeping habit. They have sacrificed sleep. And They have done Their practices. They have also been able to control Their attachments and all the outward desires. And after doing all of this, They have been able to go within.

So, Swami Ji Maharaj had instructed Radha Bai to carry the Guru Granth Sahib. He told her, "This has come from Punjab." And He told her that she should carry it and take it to Jaimal Singh Ji Maharaj in Beas.

So, when Jaimal Singh Ji Maharaj was retired from His service, Swami Ji Maharaj had left His body at that time. And, as He had instructed Radha Bai, Radha Bai gave Jaimal Singh Ji Maharaj that Guru Granth Sahib.

And, she told Him, "As per Swami Ji Maharaj's instructions, You should go to Beas and You should carry on the preaching of Sant Mat from there."

She also instructed Bibi Rukko, who was attending to her, she told Bibi Rukko, "You go with Jaimal Singh Ji Maharaj. He is a Sadhu and you should attend to Him and prepare His food, ecetera, and take care of Him."

When Jaimal Singh Ji Maharaj reached Beas, He went to the banks of the river Beas and there was a wide expanse of land there which was uninhabited. So, He thought that He would set up a tent there and that's where He would do His practice.

So, there, They set up a tent. And that is how the name 'Dera' has come to Dera Jaimal Singh Ji Beas. The meaning of 'dera' is a camp or a tent that is set up. So, They set up a tent there and Bibi Rukko would boil water and give it to Him for His bathing. But He discouraged her from cooking food.

Jaimal Singh Ji Maharaj would get His pension – His monthly pension. He would go to the town for that and, before He would go and collect His check — His payment —

He would instruct a sweetshop on the way that they should make rotis out of five kilograms of wheat flour.

So, then, once He would collect His payment, He would go to that sweetshop, pay the money, and collect those rotis which were prepared out of five kilograms of wheat flour. And He would carry those rotis back to His tent and He would tie them up into baskets and hang them on the top of the tent. He would tell Bibi Rukko also, that she should not cook food and, instead, whenever she felt hungry, she should just dip that roti in saltwater and eat it. And then, spend that time, instead of cooking, in meditation.

So, Jaimal Singh Ji Maharaj was quite well-off with His pension. He did not have a family or children and, therefore, He had enough money if He wanted to spend it. But, despite that, He lived on a very humble note and He lived and ate only those rotis.

And, with such austerities, He was able to go within and manifest God Almighty. And even Bibi Rukko used to go within and she was also a great meditator.

We have even seen Sant Ajaib Singh Ji would also take His salary and give it to Baba Bishan Das, His Master. And whatever Baba Bishan Das would think fit, that much money he would give for spending to Sant Ji. And Sant Ji, therefore, never used that money for His own desires or for any other purposes. And He lived within the Will of the Master.

So, that way, all the Masters have lived with frugal means and have been able to spend a lot of time in Their meditation. They have done very hard meditation. And that is how They have been able to manifest Their Masters and God Almighty within.

So, till we do our meditation, we will not be able to get that success and go within. How ever much we ask our Master for extending His Grace to us, that will not happen till we do our own meditation

So, when we do our meditation, even if it is in our own house and our own room, God Almighty and Master are not far away. He is within you and He will definitely extend His Grace there.

Aise tatth matth sath saadhan,
Tab tuk nasha peey peedha.

Dadu Dayal Ji says, "With little meditation, you will be able to go within and get that intoxication of the Sound Current within. You will be able to get that nectar of that Sound Current."

So, if we have to go within, we need to do our meditation. Many people think that, if the Master is gracious, then we will be able to get our experiences and go within. But that is a pitfall of the mind. The mind is creating all this. We should be very clear that, until we do our own meditation, we will not be able to go within.

Whoever has done meditation, they have been successful. And if we do our meditation, we will also be successful.

Aise tatth matth sath saadhan,
Tab tuk nasha peey peedha,
Nahi yeh jog gyaan mudra tat,
Yeh gati aur padeeda.

He says, "In Ashtanga Yoga, or pranayamas, or the knowledge of reading, all these will not give you the kind of pleasure that you get when you are able to manifest the Sound Current on the Path of Sant Mat."

So, in Sant Mat, it is easy for us to go within. And it takes a short period of time to go within and manifest that Sound Current within — unlike Ashtanga Yoga or pranayamas, where it takes a very, very long period to do the same thing.

In the pranayamas or in the Ashtanga Yoga, when people do very difficult practices, they get mystical powers. And these mystical powers draw them out. And they leave their practices, and then, are swayed by these mystical powers and they waste their time.

And, unlike that, in the Sant Mat, everything that we are doing is under the guardianship of the Master. So, we are not able to draw upon those mystical powers because the Master keeps us guarded against it. All these mystical powers mislead us. And they misdirect us. Our goal is to go back to God Almighty, and all these mystical powers take us in other directions.

So, Masters say, "Your single objective is to go to God Almighty. And, therefore, you should not get swayed by these mystical powers. You should not get swayed by the ego around them and stay humble. And stay on the Path because, by using these mystical powers, they become stumbling blocks on our goal of going back to God Almighty."

Nahi yeh jog gyaan mudra tat,
Yeh gati aur padeeda,
Jo koyi cheenah leenah yeh maarag,
Kaaraz ho gaya jee da.

Dadu Dayal Ji says, "Those who have taken to this Path and who have worked on this Path, their work is done because they have been able to manifest the Master within and God Almighty within."

Jo koyi cheenah leenah yeh maarag,
Kaaraz ho gaya jee da,
Mursid sat gagan guru lakhiyaa,
Tan man keen usee da.

He says, "Those who have a True Master, and then those who have surrendered to their Master – who have surrendered their body, and their mind, and their wealth to the Master — they are able to get the Grace of that Master because the Master sits with all His grandeur within them."

Mursid sat gagan guru lakhiyaa,
Tan man keen usee da,
Aashiq yaar adhar lakh paaya,
Ho gaya deedam deeda.

He says, "When we get a True Master and we follow the instructions of the Master, we surrender to the Master. We surrender our mind and body and wealth to the Master. The Master is manifested within, and that Radiant Form of the Master within has rays of Light coming from Him — brilliance, rays of brilliance coming from Him. And it is a grand vision that we get of that manifested Radiant Form of the Master." That Radiant Form of the Master stays with the soul at each step when it goes within and, plane by plane, that Master takes the soul back to God Almighty. He doesn't leave the hand of that soul till He has got him to manifest the God Almighty within.

Bhai re ghar hi mein ghar paaya,
Bhai re ghar hi mein ghar paaya.

Dadu Dayal Ji says, "In this body of the human only, I have been able to get the address of God Almighty."

The Saints never say that God Almighty is outside, He is in the forest, or He is in the mountains, or in the pilgrimages. They always say that God Almighty is within. He is sitting within you with all His grandeur and all His Kingdom.

So, we are able to go within this body and we are able to manifest Him with the help of the Master.

Bhai re ghar hi mein ghar paaya,
Sahaj samaayi rahiyo tamaahi,
Satguru koj bataaya.

He says, "God Almighty is there in each and every cell of Creation. And He is also within the body. And the way to go within is shown by the Masters."

Ta ghar kaaj sabai phir aaya,
Aape aap lakhaaya,
Khol kapaat mahal ke deenhe,
Sthir sustaan dikhaaya.

He says, "The Master is very kind, and when we make the effort to go within, He extends His Grace. He has the key of the cupboard where we have been locked out by Maya."

So, he has the key to that cupboard and, when we make our effort, He extends His Grace and He opens that cupboard with that key and He gives us His Darshan within. And once we have manifested that Form of the Master, He is always there with us — and, every plane, He is there with us. Every step, He is there with us and He keeps advising us all the time. He is there with us till He finally takes us to manifest and witness God Almighty.

In this body, the soul is also there, the mind is there, the Master is there, and God Almighty is also there. But the soul has not seen the Master and God Almighty. So, it is only with following the instructions of the Master that we are able to get the Grace of the Master. Then He gives that key and He opens the door where we can witness and we can manifest the Form of the Master within.

Bhay aur bhed bharam sab baaga,
Saach soyi mann laaya.

So, all the doubts that we had of where God Almighty will be, all those doubts are satisfied when we go within.

Bhay aur bhed bharam sab baaga,
Saach soyi mann laaya,
Pind pare jahan jiv jaave,
Taa me sahaj samaya.

He says, "When the disciple follows the instructions of the Master and, with His Grace, he goes within, he is able to manifest the Form of the Master, then the Master extends His Grace and gets him to witness Jyoti — and then manifest the Sound Current within. Then both the Master and the disciple go on the Sound Current. And they go up to Sunn. And there, the soul dips in the holy Mansarovar and she becomes pure."

So, once the soul takes a dip in that holy Mansarovar, all its coverings are shed off and it becomes very pure. There, both the Master and the disciple are in the form of the Sound and Light.

Nischal sadhaa chale nahi kabahu,
Dekha sab mein soyi,
Taahi sau meraa mann laaga,
Aur na dooja koyi.

Once the soul has gone in, it can witness and see God Almighty in each and every cell of this Creation. And once that is seen and witnessed by the soul, the soul becomes very keen to go and meet God Almighty.

Aadhi anant soyee ghar paaya,
Ab mann anat na jaayi,
Dadu ek range rang laaga,
Taame rahiya samaayi.

And then, when the soul transcends all the sixteen planes and manifests God Almighty — it goes and witnesses God Almighty — it merges with God Almighty and it gets the brilliance, the luminance, of sixteen suns.

When the soul merges with God Almighty, it never comes back from Sach Khand. And, therefore, the Masters, after They leave the physical body, They stay in the Brahm. And, from the Brahm, They do the Darshan of Sat Purush and They operate from the level of Brahm.

So, Saints stay at the level of Brahm and, from there, They are taking care of all Their disciples and all Their initiates.

Sant Ji also used to say, "The Saints may leave Their body because the soul changes its bodies. So, the soul may throw off this body, but the Saint never dies. So, if anyone says that the Master is dead, then he should be produced in front of a court and be asked why he, at all, made a Master Who would die?"

So, the Masters don't die. They are immortal. They are connected with God Almighty and They are operating from the level of Brahm. And, till each and every soul of the Theirs — each and every initiate of Theirs — is taken back to Sat Lok, They operate and stay at the level of Brahm.

When a soul goes and merges with God Almighty in Sach Khand, that soul never comes back. This creation is such that, once the soul goes back to God Almighty — that is, Sat Purush — that soul never comes back. Therefore, the Masters, till such time that all Their initiates are taken back to God Almighty, They reside in Brahm.

And once They have taken all Their initiates to Sat Purush, then They also go and merge with Sat Purush.

So, there is a great sacrifice that the Saints do for Their initiates, for Their disciples in doing so — in staying away from God Almighty.

Aadhi anant soyee ghar paaya,
Ab mann anat na jaayi,
Dadu ek range rang laaga,
Taame rahiya samaayi.

Radhaswami.

40

Meditation Talk
14 Jan 2020 – Morning

When A Soul Reaches Beyond Par Brahm, With Luminance Of Twelve Suns, It Drops The Covering Of Male And Female— That Stage Is Called Sadh Gati

ONCE, SOME DEVOTEES WENT TO SAWAN SINGH JI MAHARAJ and said, "A lot of Masters have written Banis." So, they requested Him also to write some Bani.

So, Sawan Singh Ji Maharaj told them, "There are several Banis. There is no shortage of Banis. And a lot of Masters have written good Banis."

He said that there are springs within — or when we go within — there are these places where the Banis are flowing out from these places. There are three such places. One is in the Sahasdal Kamal, where the Bani emanates automatically. The second is at Par Brahm. And the third is in Sach Khand.

Those people who have gone there, according to their experiences, having reached that place, they write their Bani according to their preference.

The true Bani of spirituality is beyond the Par Brahm where the soul is very pure and it has the luminance of twelve suns. And there, the covering of male and female is shed off. Both the Master and the disciple are in the form of Light and Sound. And there, when the soul reaches this state — it is called Sadh Gati — and that is the true experience the soul gets.

When we focus our attention at the Eye Center, and withdraw all the attention from the body and leave the nine doors and come to the Tenth, we open our Third Eye. There we get the power of discerning. We get the knowledge of discerning. We see our own soul there, and the soul is in the form of Light and Sound there. This is called vivek gyan. That is the knowledge of one's self. We understand ourselves and we know that, when we reach there, we realize that we are not this body and we are not this mind. But we are the soul.

But this knowledge is limited. When the soul goes to the Par Brahm, there it gets the divine knowledge of itself, the true atma gyan, or the knowledge of the soul. That is unfolded at the Par Brahm. And that, is where only a True Master can take the soul.

Most of the yogis only reach up to the eight-petaled lotus, which is at the Eye Center. Very few yogis become yogeshwars, where they go up to the Brahm level.

That is where the Vedas have emanated from. They go up to Brahm, but the yogis cannot go beyond Brahm without the help of a True Master.

Even Somanath Baba Ji also had gone within, and he also had mystical powers, but the mind was not in his control. And that is why he went seeking for a True Master, and he searched for three to three and a half years. And, eventually, he went to the feet of Sawan Singh Ji Maharaj.

And then, when He went to Sach Khand, that is where He got true peace.

And when the yogis, with pranayamas, go up to the Brahm level, that is the level of the mind. So, at that level, they are still not able to overcome their mind.

When the soul and the mind go beyond Brahm, the mind leaves the soul. It goes, as it is an essence of Brahm. It goes to Brahm. And, thereafter, the soul goes up with its Master to Par Brahm. And there, the Master is in the form of Light and Sound. And the soul also becomes that same form of Light and Sound.

Sat Purush is also in the form of Light and Sound. And the Master is also in the form of Light and Sound. And after Par Brahm, the soul also becomes of the form of Light and Sound.

Sat Purush is like the ocean, and the masters are like the rivers, and the soul is like a drop of water.

The rivers are connected to the ocean at one end. And they are also moving around the land on the other end. They go from place to place — and they are also interconnected to other rivers. So, like that, the rivers are connected. They are in this world, and they are also connected — as Masters are connected to God Almighty. And when the drop — that is the soul — comes in connection with the Masters, that drop merges with that river. And then the river takes that drop back to the ocean.

So, when we have been given this initiation, we should meditate and we should try to overcome the nine doors and come to the Tenth Door — where the Master is sitting and waiting for us.

So, when we manifest the Radiant Form of the Master within us, our first stage of gurubhakti, the devotion of the Master, comes to an end. And after that, it is the Shabd which does the work, and then we are connected with the Sound Current.

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So, the time is good and quiet and we should make the most of it. Let us close our eyes and get connected to Simran and Bhajan.

41

Meditation Talk
14 Jan 2020 – Afternoon

Only Those Who Really Have Love And Affection For The Masters Can Listen To The Satsang Every Day And Do The Meditation Every Day

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SAWAN SINGH JI USED TO OFTEN RELATE A STORY of two people. They were the initiates of Jaimal Singh Ji Maharaj and both of them had manifested the Radiant Form of the Master within. And every day, when they would sit for about two and a half hours, only after they would get the Darshan of the Master, they would get out from their meditation and then water the fields.

One of them was called Machar and the other was called Ramditta. And, like that, both were very strong meditators and each would check with the other, whether he had the Darshan of the Master. And when both of them had the Darshan, then they would go and give water in the fields.

And when they did not get the Darshan within, then they would continue to do their meditation. And, many times, for a couple of days also, they would sit for meditation.

The place where they had their fields, the water would be sent — they would receive water from canals— and this canal water would be sent every week or fortnightly.

So, if they would miss an opportunity of getting water then, for the next seven days or for fifteen days, there would be no water in the fields.

Sometimes, the Master tested them. On that day on which water was to come in the canal, both of them were sitting for meditation and both of them did not get the Darshan.

So, when both of them did not get any Darshan after three or four hours, they got out of the meditation and asked each other. And Ramditta asked him if he had got the Darshan? They had planted maize. So, he said, "If we do not water the maize, then it will dry up."

So, Machar told him, "See, if it dries then, that is the Master's crop. So, leave it. That's what He wishes. So, let us sit for our meditation."

So, when they sat for meditation then, within one hour only, they got the Darshan of their Master. So, they got up and then, very happily, they let that water into their fields.

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So, that way, if we sit for our meditation with devotion, faith, and commitment, then we definitely get successful on this Path. But the mind keeps discouraging us, it keeps us in delusion.

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I also often relate the stories of these people who were great meditators in Mumbai. One of them would work in the dockyards and he would carry all the loads there. And then, in the night, he would come and talk about the Master. All night long, he would continue to talk about the Master.

After his duty in the dockyard, he would walk to the Satsang hall in Worli. His name was Kadam and he was a Yadav. So, he would do his Simran continuously while he would walk to the hall. And then he would sit for meditation there. The Satsang would be played. After the Satsang, he would again walk back to his home. And he would continuously do Simran while he went back. And then, he would have a bath and eat his food in the night.

So, when he would get free from the service, from his duty, he would not go home. He would straightaway come to the Satsang hall. And He was staying alone in Mumbai.

He used to come every day, whether it would be heavy rains in Mumbai, or winter or summer, whatever the weather, whatever the conditions, he would never fail to come. So, throughout his life, he never took leave of coming to Satsang.

The other great meditator was R. R. Singh. And the third was Sundar. His name was Sundar. He was a taxi driver. And he was an extremely strict person. He had anger issues and he used to be quite strict.

Once, he hit some other satsangi. He pushed him and he hit some other satsangi, and that satsangi went and complained to Somanath Baba Ji.

Somanath Baba Ji called him and He told him, "You now don't come and attend the Satsang. You should not come up in the hall at all. Your entry is forbidden."

The Worli Satsang hall is on the first floor and on the ground floor, there is parking. So, every day, he would come in his taxi, park his taxi, and he would listen to the Satsang from the ground floor, sitting in that parking area. You could hear the Satsang fully sitting in the parking area in that building.

That way, he never missed his Satsang. He always would come but, since Baba Ji had told him not to come up, he always would sit down and listen to the Satsang.

Even after Somanath Baba Ji left His body, he never went up in the hall. He always would sit down and listen to the Satsang.

So, those who really have love and they have affection for the Masters, only such people like to listen and can listen to the Satsang every day. And they do the meditation also every day.

Just as it is very important for us to sit and do our meditation — to do our Bhajan Simran — it is equally important to listen to Satsang every day. Just like Bhajan Simran is the food of the soul, the Satsang is like the water for the soul.

So, we should, every day, sit for our meditation and, every day, we should try to listen to Satsang.

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The atmosphere is quiet and we should make the most of it. Let us close our eyes and sit for meditation.

42

SATSANG
14 Jan 2020 – Afternoon

We Should Always Have This Fear Of Death And We Should Have An Astute Faith In Our Master — Both Are Equally Important On This Path Of Devotion

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The paathi sings the Bani of Swami Ji Maharaj...

Bande tum gaade bandan aan,
Bande tum gaade bandan aan.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj tells us about how the soul has come from Sach Khand. And, from that eternal happiness, it has come in this world of Kal and Maya. And it is now entangled in the attachments created by Kal and Maya.

So, the soul has come down from plane to plane and it has come into the Pind at the Eye Center, which is the Tenth Door. And from there, its attention has gone into the body and that is how it is encased in this body.

He says how the soul was in eternal happiness and it was very pure in Sach Khand. It was an essence of God Almighty. It was part of God Almighty. And, as it descended from each plane, the influence of that plane started covering it and it started getting bodies as it came within the three worlds.

So, first, it had the causal covering; then the astral covering; and then the physical covering. Now, with these three coverings, it is here in this world of Kal and Maya and it has got very badly entangled.

It has come down from plane to plane into this world, and it has to go back in the same manner. It is not a path created by any person or any mahatma. It is a path created by God Almighty Himself.

Ever since there has been Creation, which has been created by God Almighty, and ever since the human form has been created, God Almighty has kept this as a way of going back to Him. He has done this Himself.

Saints have gone back on this same path by the Grace of Their Masters. And the Saints show us the same path to take us back to God Almighty.

There is no name for the place, for the dwelling, of God Almighty. It's called Anaami. But then, Swami Ji Maharaj kept the name of Radhaswami Dham. So, there is no such name as such, but it is just used to address the place.

God Almighty has no form. He is formless and He is nameless and He cannot be fathomed. So, whenever the Masters take a soul to meet Him, He comes in the Form and gives Darshan in the Form of that Master.

So, Swami Ji Maharaj has explained how the soul has got entangled here in this world.

Pahile bandhan pada deh ka,
Dusar tiriya jaan,
Teesar bandhan putra bichaaro,
Chautha naathi maan.

He says, "When the soul came into this body and the attention spread across the body, the first attachment that the soul had was of this body. And it soon started identifying itself with the body. It started caring about the body and it was attached to this body."

After that, as the body grew, the parents and the family members got that person — that jiva — married. So, the spouse is the second attachment.

Once a person is married and they have a spouse, then the person starts caring for the spouse. So, the first burden was the body. The second burden is the spouse.

Then comes the third corollary — the third attachment. When there is no child born, then immediately they start visiting doctors and they start visiting astrologers and they start finding out from everyone when that child is going to be born.

So, then that child is born and the soul gets into the third attachment of the child. So, the first is the body. The second is the spouse. And the third is the child.

And then, for the child, all the things start; feeding the child, getting him educated, taking care of his clothes, taking care everything, all his needs; then getting him married, then getting the money available for his marriage. So, all of that is the third attachment.

And, thereafter, the next burden is the grandchildren. And, that way, the soul gets completely attached here with this body, the spouse, the child, then the grandchild or grandchildren, and the soul is completely lost in that attachment. And the purpose for which this life has been given, that purpose is lost.

* * *

There was a mahatma and he had a disciple who had been there with him for a few years.

And the mahatma was very pleased with that disciple.

So, that mahatma was quite pleased with that disciple and, as that disciple grew, his family members decided to get him married. He was about sixteen years and they then got him married in a few days. And, after that, after his marriage, after a few days, then he again went to the mahatma.

When he visited the mahatma, the mahatma asked him that he had been away for a few days, what was the reason and why he had not come earlier?

So, he told him, "I was tied up in various things and I got married. So, in all of that, I was a bit tied up."

So, the mahatma asked him, "Oh, are you married now?"

He said, "Yes, I have got married."

The mahatma said, "Now, you are of no use to the mahatma."

So, thereafter, he did attend the Satsangs, but later, he got a child. He got a son. And, again, he was not to be seen at the mahatma's place for a few days. And after about fifteen, twenty days, he came again.

The mahatma asked him again why he had not come for so many days?

He said, "I got a child. I got a son. And I was busy with the naming ceremony and there were a lot of guests, etc. So, I was tied up in all of that."

So, then the mahatma said, "Oh, you have now got a child. So, now you are of no use to yourself also!" He said, "When earlier, you would come and would take Parshad, you would promptly eat it as soon as I would give it to you. But now, the moment I start giving it to you, first, you're going to think about your child. And then you're going to keep my Parshad in your pocket to give to him. So, that is how you will have mud in your mouth, but you will have to take care of your child.

So, when you were married, you were happily married, you and your spouse were quite carefree and both of you were enjoying. But now that you have the child, both of you are now busy in thinking about the child, about the welfare of the child, the expenses of the child, his education, his marriage, expenses for his marriage. So, where you were carefree in spending, now you are saving the money for your child. You are also curtailing your own eating and you are, instead, saving for your child."

* * *

So, that is how the soul gets entangled completely in all of these attachments. And, day and night, it is entangled here and it is suffering.

Naathi ke kahi naathi hove,
Phir kaho kaun tikaan,

Dhan sampatthi aur hat haveli,
Yeh bandhan kya karu bakhaan.

Swami Ji Maharaj says, "Further, to your attachments of your body, spouse, and child, you had the attachment of grandchildren. And beyond the grandchildren then, of course, the various other attachments of your house and all your property and your wealth and all the other things that come."

So, the satsangis also, when they are even sixty years old, they should be spending time doing their meditation. But, instead, they are lost in the attachment of their grandchildren. And they are completely busy and all their time is taken by their grandchildren.

So, He says, "That way, there are these eight or nine prominent entanglements. And the soul is very badly entangled in all of this. It is buried up to its throat in the ground with these entanglements. And yet, it wants to fly and it wants to do Bhajan Simran. But it is so badly attached. So, how is it going to do the Bhajan Simran?"

That way, Saints have also been householders. And They have had also all these relationships. But They have not got completely overcome by these relationships. What They have done is, They have kept Their love and affection at the feet of Their Masters. They have removed that love and affection from the outward entanglements and kept it at the feet of Their Masters and lovingly done Their devotion — while doing Their duty to the rest of the relationships. And that is how They have got salvation, because They have had Their love and affection at the feet of the Master.

Whereas, the others have been lost and carried away in these attachments. And that is why they have been unhappy and they have not been able to do their Bhajan Simran.

When a worldly person does Bhajan Simran also, he is doing it for something that he wants in this world. It is not for seeking — for manifesting — his Master.

So, Masters say, "When you do your meditation, the only thing you should ask for is your Master. When you meditate upon Him you should ask for Him only and not for any other worldly thing. The moment you start asking for all worldly things, you're starting to get entangled here."

So, even if you are meditating upon your Master and asking for worldly things, and your Master extends His Grace and gives that to you also, you should remember that that is going to be linked to your body here — and only for the time that you are going to be in this body. And you will have to leave all that behind.

Therefore, when we ask in our meditation also, we should ask for salvation from this place. We should ask for manifesting the Master Himself. And we should ask for going back to our lost Father. And when the Master comes within and you manifest the Master within, then He comes with all His grandeur and everything is there with Him.

Chaulad pachlad sathlad rasari,
Baandh liya ab bahu bidhi taan,
Kaise chootan hoyi tumhaara,
Gahare khoote gade nidhaan.

Swami Ji Maharaj says, "Therefore, that soul now is tied up with all these ropes with these attachments — eight or nine strong ropes — which are all nailed to the ground by Maya. So, it is very difficult for that soul now to get out and free itself from here."

Masters, therefore, awaken us. And, in all the Satsangs, Masters repeat the same thing and They keep telling us again and again that this world is not true. It is not permanent. Everything here is subject to destruction, and whatever you are going to get attached to here, you will have to leave behind. It is going to be with you but for a few days.

So, the worldly person looks at all of this as a reality and gets carried away by all these attachments and all these desires. And that is why he is suffering. And because of his suffering, the Masters come and try to awaken him and tell him about the reality. The Masters say, "You can live in this world with all of these attachments, but don't get swayed by these attachments. Look at them as your duty. And keep your attention and your love towards your Master." Because your desire towards these relationships and your possessions here are going to be the reason for you to come again into this life — into this world.

Masters Who have also been householders have realized the truth — the reality that this is not permanent. And, therefore, They have kept Their love and affection towards Their Master and carried out all of Their other duties and all of Their relationships as duties. They have always been happy in the Will of the Master. They have surrendered to the Will of the Master. So, whatever ups and downs They have gone through in life, They have not got swayed by those. And They have always kept Their love and They have never had a doubt on Their Master. They have always had Their love and affection for Their Master.

* * *

Dadu Dayal Ji had a disciple called Rajjab. And, after Dadu Dayal Ji, Rajjab succeeded Him and continued preaching from there.

In those days, there weren't too many people. In the ashram also, there would be only about twenty, twenty-five people. And even the number of disciples would be very limited. Occasionally, also people would invite the Master to come and attend their functions.

So, when They would get invited to these functions, the Master would go with about ten or fifteen of His prominent disciples. And then, They would go there and participate in that function and give Parshad and come back.

Once, a rich person invited Rajjab Ji and they were going to that function. So, about fifteen disciples, along with Rajjab Ji, was going to that function. And when they were walking towards the function, they were all well-dressed to attend that function.

There was a beggar who met them on the way. And that beggar saw these ten, fifteen people well-dressed and he thought, "Maybe they will give me something." So, he went to them and told them that he had not eaten for two days. So, could they give him something?

Rajjab Ji said that they were going to a function to eat food only. He told that beggar that he should also accompany them and they will all go and eat food.

So, when they started walking, that beggar also started following them. Now, the other disciples started thinking, "Rajjab Ji should have given him some little change, fifty paise or something, and asked him to go. But, instead, He has asked him to join us and accompany us in that function. Now, we will also get insulted in that function because of this beggar."

So, when they reached that place, everyone washed their feet — all these people who were visiting. And they offered them a place to sit inside in that hall. That beggar was made to sit outside and he was served food outside. And all of the others were served food inside.

Now, there, Rajjab Ji thought, "That beggar is sitting outside and I don't know if he's going to be well taken care of." So, He summoned that beggar to come in and sit next to Him to eat food.

So, that beggar came and sat next to Rajjab Ji and he started eating food.

Now, these disciples amongst themselves were also thinking, "What was the need for Rajjab Ji to call him inside? Anyways, these family members had asked him to sit outside and they were serving him food anyways." But they felt, "Now, we'll not talk now with Him. We will talk to Him later and ask Him."

Now in the meantime, Rajjab Ji was having His food and, whatever was being served, He was insisting that all of that be served again and again to that beggar so that beggar could eat till his was stomach full. And, beggars, anyway, eat a lot. So, He kept insisting, "Give him a lot of food."

So, when they left, again, Rajjab Ji gave Parshad to everybody and all of them left from there.

Now, when they were returning after walking about a kilometer or so, the disciples could not contain their egos anymore. And they eventually asked Him, "What was the need for giving so much importance to that beggar? He was being taken care of anyways. Are you proposing to make him your Successor?"

So, when they spoke like this to Rajjab Ji, Rajjab Ji felt very bad and He told them, "Yes, I'm going to make him only my Successor."

So, then He gave him two, three pairs of His own clothes and told that beggar to wash himself well with the soap — apply the soap two, three times, have a clean bath and come. And then, when he had his bath and he came, then Rajjab Ji made him sit and He gave him initiation and He gave him Grace. And the beggar's Tenth Door was opened and he went inside.

So, that beggar completely transformed and he became a great sevadar and he did a lot of seva there. And, after Rajjab Ji, he succeeded Rajjab Ji in that ashram. And Rajjab Ji also cursed that place — cursed the ashram — and said, "Whoever succeeds is going to be always short of food. He is always going to be a beggar. And even if he is a crorepati, if he has lots of money also, he is going to be still short of food."

So, that way, ego works like this. And whatever little devotion we have, whatever faith in the Master we have, that is all lost in this kind of ego.

* * *

Whatever I have also gained from the Master, it is because of the seva. I have not done much Simran Bhajan, but I have been able to get His Grace by doing seva.

So, Baba Ji graced me — graced my seva. Christopher here knows about it. Christopher and Graham were there before the time that I came to the ashram. I came to the ashram in January of 1974. And Bernard came in 1975.

There were a group of fourteen foreigners and we used to all do a lot of seva. So, they know what kind of seva was there in the ashram.

When I was about six months in the ashram, Baba Ji told me, "Son, will you do the seva of watching the periphery of the ashram in the night?" Because people who would do that seva would immediately fall sick or not continue doing that seva. So, He was also worried about that seva. And He asked me then, "You do it."

So, I thought maybe He was asking me to do it for one night because others had been sent to do some other seva. So, I readily told him, "Okay, I will do it."

Now, when He asked, there were three others who were given that seva. So, four of us started. And then, night after night, that seva started. And those three people, in a month's time, stopped doing the seva for some reason or the other — because it was a very difficult seva to do. But then, I continued to do that seva and I would walk the periphery of the ashram and then come to the Satsang hall.

And there, in the night, there were no bedsheets or beds and all of that. Because Baba Ji seldom gave any bedsheets at all to sevadars. So, we had one gunny bag, which I had cut, and I would cover my legs in that gunny bag, and the other gunny bag I would

put on the ground. So, I would sleep on that gunny bag with my legs in the other gunny bag. That was how the stay in that ashram was. And there were lots of mosquitoes in the ashram.

So, I was doing this duty alone in the night. And, one day, Baba Ji called me upstairs and, when I went there, He gave me a coffee — a coffee and a biscuit.

And while we were talking, Pushpama raised the topic about this seva and she said, "Ram Singh is doing this seva alone. It is a long walk of nearly one and a half kilometers in the night and there are so many people who come to smuggle the sandalwood. So, there are a lot of these robbers and there is lot of theft, and if someone hurts him or hits him or attacks him, then we won't even come to know, because he's all alone. So, You have to give somebody along with him to do this seva."

So, Baba Ji closed His eyes for some time and He thought, and then He said, "No, my Ram Singh will do this seva alone." And then, He told Pushpama, "When I eat my food, whatever is left, my roti, you give him one roti from my side, and whatever vegetables, etc., are left, you put it in a box and you give it to him in his dabba. And give him a glass of milk every day." Because I never had dinner. If you had dinner, then you couldn't do this seva. So, I never ate and He insisted that this be given to me.

So, I was just bones and skin. These people know that. But I used to do a lot of seva.

So, four days before He left His body, He called me. I was sleeping because, after the seva, I was in very deep sleep. Christopher, Barnard, all of them, had already discussed this with Him and all of them were in His room — Nayar Ji, and Christopher, Bernard and others. So, I was summoned into His room. And with all red eyes, I went there.

And I really was not in a position to follow what was happening because I thought somebody had complained against my seva or something like that.

So, I went there.

Then He told me, "Tomorrow morning, four o'clock, the tractor will leave for Betta Ashram, and that ashram is now complete. So, you go and see there. And then, after I go, you have to go and do your duty there."

I didn't understand the statement that He made because I was under the impression that, when He would come, there would be nearly about two hundred thousand people who would come to Betta Ashram — two lakh people would come to the Betta Ashram. And, when he was there, then I would have to do my duty there. So, I did not understand the full drift of what He was trying to tell me.

On Sunday, He left His body. And He had told us, "You go and come within a day." But unfortunately, Chandra Khand had to take the tractor for delivering some bricks and the tractor got stuck somewhere. And, therefore, instead of coming on Friday, we came on Saturday.

So, I didn't understand this message. And then we came on Saturday and He left His body on Sunday. And thereafter, this remained as it is.

And only in 1985, when I went to Sant Ji, Sant Ji explained this to me. He explained this over one hour. He made me sit and He explained to me, "I'm telling you the instructions of Somanath Baba Ji only. All the saplings that He has planted, you have to go and water them. You have to do your duty in Andhra Pradesh."

He explained to me in detail over one hour. And then, again, while leaving, for another half an hour, He explained to me.

So, thereafter, I went to Andhra to do seva.

In the ashram, when Baba Ji left His body, there was an argument on whether they would build a tomb there or whether they would cremate Him by fire. So, there was this argument, and a lot of people left the ashram, because of this argument and, later, there was a bit of infighting in the ashram. And people left the ashram.

So, I stayed there for one year in Bangalore and, thereafter, I spent another five years in Betta Ashram doing seva in the Betta Ashram.

And, after that, when I was leaving, that is when Sant Ji explained to me that I had to go and do Seva in Andhra.

So, it is only with the Grace of these two great Masters that this Seva is being done. And whatever you are seeing here is all the Grace of these two great Masters.

Mare bina tum chooto naahi,
Jeethe ji tum suno na kaan,
Jagat laaj aur kul maryaada,
Yah bandhan sab upar taan.

Swami Ji Maharaj says, "For that entangled soul, how is that soul going to get free from those entanglements?" And Swami Ji Maharaj says, "The soul will only be free at the time of death. So, either it gets free like that — because during the lifetime, the jiva is not willing to listen to the Masters — so, only at the time of death, it will be free from these attachments."

So, at the time of death, there is a lot of repentance because the jivas understand, "We have not followed the Teachings of the Masters. They have been trying to awaken us and tell us all the time. But we have, somehow, never got ourselves detached from these entanglements. And when all of these are leaving us, none of them are coming along with us. We feel very sorry and we repent at that time of death."

Jagat laaj aur kul maryaada,
Yah bandhan sab upar taan,
Leek puraani kabhi na chodo,

Jo chodo tho jag ki haan.

Swami Ji Maharaj says, "Besides all those entanglements, we are further entangled with our egos in the form of our caste, in the form of our creed, and our families — our family traditions. So, we are tied up in all of these and we are not able to rise above these."

Kya kya kahu bipath me tumhaari,
Batako jonee bhooth masaan,
Tum to jagat sathy kar pakada,
Kyon kar paavo naam nisaan.

He says, "The jiva is lost in these attachments and desires, and he dies in these desires. And, as a result, he has to pay and redeem these deeds which he has built up by becoming a ghost or going in the lower forms, or going into those 8.4 million lifeforms. And he has never willingly agreed to the Teachings of the Master. He has not awakened to the Teachings of the Master."

We, time and again, see our near and dear ones dying and leaving us. And we see the reality. We see that they have not taken anything with them. When we think coolly, we realize that they have not been able to take anything with them. And when we die, we are also not going to be able to take anything with us.

But the mind deludes us again and we start thinking that he has died, perhaps, of this illness; or he had this particular problem, and that is why he died. And we are going to live perennially. We never think about our death.

So, we should always have this fear of death and we should have an astute faith in our Master. So, both of these are equally important on this Path of devotion.

Bedi tauk hathkadi baande,
Kaal kotari kasht samaan,
Kaal dust tumhe bahu bidhi baandha,
Tum khush hoke raho galtaan.

Swami Ji Maharaj says, "That jiva, when it comes into this dark house, it gets entangled and it suffers. It accepts all this as reality and, because it accepts all this as reality, it starts suffering when it has to leave all of these things behind at the time of leaving this dark house."

Whatever we have got here, whatever attachments, whatever belongings we have here, they all belong to Kal and Maya. And they have been given to us to use only for these few days that we are alive.

Masters say, "You do your duties because, with these duties, you have to redeem your deeds which were built up in the earlier lives. All those have to be redeemed. So, you continue and do your duties, fulfill your relationships. But, do these as your duties

here and do these as a duty towards your Master and keep your love and affection for your Master."

When we were not initiated, when we were not in the company of the Masters, we were entangled in these relationships and we have seen them as true. But, now that we have a Master and He has shown us the Path, He has given us that awakening. He has made us aware of this reality. Then, we should not continue to squander our time in this. We should, instead, stand aside and do these as our duties towards Him and keep our love and affection towards the Master.

So, whatever we have got, or whatever we have not got, is as per our Pralabdh. It's as per our fate deeds. And whatever is destined to come to us, will come because of the Pralabdh. So, we should not get swayed by those ups and downs of our fate deeds. And we should not keep questioning the Master.

Aise moorakh dukh sukh jaana,
Kya kahu ajab sujaan,
Saram karo kuch lajja taano,
Nahi jampur ka bhogo daan.

Swami Ji Maharaj, towards the end, calls us fools because we believe this falsehood as reality. He says, "At least, refrain from this — refrain from getting swayed by this. Be ashamed of what you are doing and take to the reality." Because if you don't do that, then you are going to be a resident of Yama Pur — a resident of the God of Death. And there, you will be punished for all these deeds and you will be repenting then."

Saram karo kuch lajja taano,
Nahi jampur ka bhogo daan,
Radhaswami saran gaho ab,
To kuch paao unase daan.

In the end, Swami Ji Maharaj says, "You have understood the reality. Go and surrender to the Masters. Have your love and affection for the Masters. And, when you surrender to Them, then They will grace you by manifesting that Naam within."

And when we have manifested that Naam within — that Sound Current within — then, our Path becomes clear. We see the Path to go back to God Almighty. And then, the Radiant Form of the Master — the Shabd Guru — comes and He takes us back to God Almighty."

Saram karo kuch lajja taano,
Nahi jampur ka bhogo daan,
Radhaswami saran gaho ab,
To kuch paao unase daan.

Radhaswami.

43

Meditation Talk
15 Jan 2020 – Morning

Sant Ji Extends The Instructions Of Somanath Baba Ji For Ram Singh Ji To Begin His Ashram In Andhra Pradesh

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I PRAY TO THE FEET of my Masters, SomAjaib, Who have made this poor soul fit for Seva. My first Master was Somanath Baba Ji, Who pulled me from Mumbai to Bangalore. And by giving me seva, He gave limitless Grace on me. There I understood this Path and I understood Sant Mat. By staying with the Masters and staying in the ashram, I understood how the functioning happens and how the Masters take us on this Path. But my karmas fell short and I only got His company for three years. After that, I continued to do seva in the ashram for three years, and then went and did my meditation and seva in the Betta Ashram.

So, I meditated at the Betta Ashram for five years, and then, one year in Mudgal. And, after this period, I had convinced myself that I would go back to Varanasi and stay there. But I was aware of Sant Ji. And I was aware that He was giving programs in Mumbai. So, I thought I would meet Him and then go to Varanasi.

So, when I went there, He was sitting there with His feet on the floor, and I bowed down and touched His feet and bowed down to Him. He told Damu to close the door, and then He started speaking to me. And He started explaining to me that I had to leave this thought of going back to Varanasi. I had to go back to Andhra Pradesh. He said, "I have been specifically asked to water the plants of Somanath Baba Ji." He said, "I am doing this Bombay program because of the seeds that have been sown by Somanath Baba Ji. I have to water them. And this is on His instructions that I am doing this program. And, on the same instructions, I am telling you to go back to Andhra Pradesh. And because you have to do your duty there, you have to water the plants that have been planted by Somanath Baba Ji there."

For forty-five minutes, He was explaining to me and I was crying, because I had given up on Andhra Pradesh and I really did not want to go back there. But He kept explaining to me and I kept crying. And I felt that, finally, "If the Saints are telling us something, and if we don't obey the instructions of the Saints, then I will not get happiness." So, I, therefore, accepted the duty that He told me to do.

So, He instructed me to come to Andhra Pradesh to do seva and I came to this hilly region of Andhra Pradesh as a duty, duty-bound by what He had instructed me to do. And I cannot express how much Grace He has extended to me. In the form of monetary help, and physical help, in terms of spiritual help, and in all respects, He fulfilled everything that I required. And even in the Bombay program, after the Bombay program, on two or three occasions, He called me after the program was over and He had a room on the first floor where He would give Darshan. So, He called me into that room and afterwards, at the end of the program, He would get whatever seva people — the devotees — had given, those would be in the buckets — and two or three buckets of rupees would be there in those buckets.

So, He would invert those buckets on the floor. And He would tell me to sit down and start counting. He would tell me to stack the notes. So, I would do the notes of ten rupees and fifty rupees, and He would do the hundred rupees. And, finally, when we had stacked up the notes, He would put it in a black envelope and a black bag. And He would tell me, "Okay, you take this and use it for your seva for your ashram."

And then, with that money, I gradually started building the ashram in Andhra Pradesh at Guddella. And the people there are very poor because this is only rain-fed agriculture that is done there. And there is not much irrigation. And with that kind of seva that Sant Ji gave, that kind of support that Sant Ji gave, it is only with His support that I could start the ashram.

And even today, it is Sant Ji only Who is supporting me, through the eleven years that I have been with Him, and even to this date, He has been supporting me in all respects.

So, it is His small request that I followed and He has given me so much as a result of that little instruction that I followed.

So, it is important that we should all follow His instructions and we should sit for meditation for two and a half hours every day.

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The atmosphere is quiet and we should make the most of this now. So, let us close our eyes and sit for meditation.

44

SATSANG
15 Jan 2020 – Morning

You Should Have One Desire – The Desire Of Sat Naam Within You – All Other Desires Only Cause Grief To Us

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The paathi sings the Bani of Swami Ji Maharaj...

Guru charan pakar drud bhai,
Guru ka sang karo banaayi,
Guru charan pakar drud bhai,
Guru ka sang karo banaayi.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has talked about the greatness of gurubhakti, or devotion of the Master.

The first stage of Sant Mat is the devotion of the Master. And the Master has given us initiation and He has given us Naam. So, to do the Simran and the contemplation of the Master at the Eye Center and to leave the nine doors and come to the Tenth Door is gurubhakti.

So, as long as we don't complete the devotion of the Master, we cannot start the devotion of Naam. And to manifest the Master is the completion of the devotion of the Master. Until we go to Him, He will not be able to extend His Grace for us to do the devotion of Naam.

Gurubhakti should not be misunderstood — or the devotion of the Master should not be understood. In many sects, they call their masters once in six months and then they garland the master and they use incense, or they garland the photographs of the master and they do puja. It should not be misunderstood to be meaning that. So, all this is prohibited in Sant Mat.

So, in Sant Mat, we have to contemplate on the Form of the Master as we have seen Him during the time of Darshan or during the time of Naam Daan or during Satsang. So, wherever we have seen Him with our own eyes, we can contemplate that Form of the Master at the Eye Center.

It doesn't matter if we are not able to clearly contemplate the Form of the Master at the Eye Center. Sometimes, our Masters have left Their bodies and we have not seen Them physically for a very long time.

So, many people try to then look into photographs — see the photographs of the Masters – and try to contemplate on that form within. This should not be done.

Because, if we contemplate the form of a photograph or an artificial visual, then it is at this physical plane only, and it is not going to be able to help us. We have to only contemplate on the Living Form of the Master. Because when we contemplate the Living Master, only that Form can help us within.

Swami Ji Maharaj says, "Hold the feet of the Master very tightly." But it is not to be misunderstood to mean the outward physical feet of the Master. We have to go and hold the feet within.

So, the true feet of the Master are the Light and the Sound at the Eye Center. When we manifest the Radiant Form of the Master, we manifest those feet. And that is what we have to hold on tightly.

The Masters say, "The feet of the Master are such within that, once you have seen them — you have manifested those feet within — then your Third Eye will open and all your knowledge will unfold."

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When I used to go to the Mumbai program of Sant Ji, the biggest delegation of devotees or satsangis was from Andhra Pradesh, and we used to go in very large numbers. In 1997, we were nearly a hundred and twenty people who had gone to attend the Satsangs.

A lot of these people were from Andhra and Karnataka. And they have always been accustomed to seeing all these saffron-clad yogis outside and everyone is used to going and touching and holding their feet.

So, when they went to meet Sant Ji, each one of them started bending down to touch His feet.

Sant Ji used to get annoyed at me and He used to tell me, "You have not explained to them that they hardly get two minutes here to stand in front and take Darshan. And they waste that time seeing the floor."

He used to say, "You should see the eyes of the Master because that is the pole on which the God Almighty is working. And that is the window from which you can see that. So, that is your opportunity to see that and get the Darshan — it is in the eyes of the Master."

Swami Ji Maharaj has also said, "Whenever you go to take Darshan of the Masters, you should always pay attention to Their eyes and Their forehead."

Because God Almighty is within, and He is seeing us. The Light of God Almighty comes from the eyes of the Master. And God Almighty can also see us from the physical eyes of the Master.

So, whenever you go to take Darshan of the Masters, don't spend your time bending down and looking at the floor. Look into His eyes and take the benefit of Darshan like that.

A lot of other 'godmen' don't have anything to give to their disciples, so they are happy in allowing their disciples to touch their feet and hold their feet. But the Saints have come here to give, and They give through Their eyes.

Saints have a lot of ways of redeeming our deeds. When They give Satsang and we lovingly listen to the Satsangs, then They have a way of redeeming our deeds like that.

Likewise, when we go for Their Darshan and we look at Them, They redeem a lot of our deeds — or, by the Parshad that we take from the Masters, when we eat that Parshad, that also redeems a lot of our deeds.

So, for the devotion of the Master — for gurubhakti — the Masters have suggested three means. They are to do our Bhajan Simran; to listen to Satsang; and to do seva.

They prescribe that we should listen to Satsang every day. And we should do our Bhajan and Simran also every day. And, whenever it is possible for us to do seva — physical seva or monetary seva — we should do that whenever it is possible. And the Masters say, "Whenever you do your seva, you should do it with a lot of love and affection for the Master." It should not be done while thinking ill of others, or having some negative thoughts about other people. It should be done with full love and awareness of the Master.

And also, in the Satsangs, when we listen to the Satsangs of the Master, it should be like a mother listens to her baby. Whenever she talks, the mother loves to listen to every word uttered by the baby. Like that, we should be very happy and lovingly listening to what the Master has to say in the Satsang.

And when we go to take the Darshan of the Masters, it should be such that we have no awareness of our body; of where we are standing; whether we are standing inside or we are standing outside. And the complete awareness of the body should not be there. Such should be the love in the Darshan.

So, we can seek the pleasure of the Masters by listening to Satsang, by doing our Bhajan Simran, and by doing the seva. These are what are prescribed by the Masters. And by doing this, we seek the pleasure of the Master. And what is the pleasure of the Master? It is manifesting the Master within us.

When we are seeking the pleasure of the Master in doing these things, we are seeking the pleasure of God Almighty.

So, to seek the pleasure of the Master, we have to do our Bhajan Simran, seva, and Satsang, and we should withdraw our attention. When the attention of the soul withdraws from the nine doors and it comes to the Tenth Door, we see the same sky inside that we see outside and the soul gets sky bound. And then, it crosses the stars the sun and the moon. And then, after that, it sees the Radiant Form of the Master — it manifests the Radiant Form of the Master. That is the time where we can say that our gurubhakti — or our devotion of our Master — is complete.

There, when we manifest the Radiant Form of the Master, it is the same form that we see when He has initiated us. It is in the same form that He gives Darshan when we manifest Him. But that is a more grand vision of the Master.

When we have manifested the Radiant Form of the Master within us, with His Grace, He gets us to manifest the jyoti — to have the darshan of the jyoti. And then, He manifests the Sound Current with His Grace. Once that Sound Current is manifested, then our Naam Bhakti starts — our devotion of the Naam starts.

And, thereafter, we have to only listen to the Sound Current and we get the Darshan at all times. It is a continuous Darshan of the Master. He is there with us at all times, and He talks to us. We can ask Him questions and He answers us. He is always with us, whether we are in America or we are in some jungle, wherever we are, He is always there with us.

He is always there within us and He helps us at all times, but it is necessary for us to manifest Him one time first.

So, it is very necessary to do this step-by-step, where we do the devotion of the Master first. And, after we have manifested the Master, then the Sound Current is manifested — Naam is manifested — and we can listen to the Sound Current.

Swami Ji Maharaj says, "Those who don't do the devotion of the Master, but instead, chase listening to the Sound Current, they are fools." Because that Sound Current is manifested only by the Grace of the Master. And it is with the power of the Master that He can pull us into that Sound Current.

So, the devotion of the Master is, therefore, most important and it is the first step. Therefore, Satsang, Dhyan Bhajan, and seva are the three things that we have to do. And we have to please the Master and manifest the Master within. That is our first step.

By taking initiation, it is not that our responsibility now is over and the responsibility is that of the Master's. In fact, by taking initiation, your responsibility has started.

And now you have to make your effort to go within and get out of the nine doors and come to the Tenth Door.

Paltu Sahib says, "It is like sitting in a boat without the boatman. We have been initiated so we have the boat, and we are sitting in it, but we have not yet manifested the Master — the boatman. So, how are you going to get across?"

So, He says, "First, you manifest that boatman — that Master within — and then the boatman starts on His own."

Guru bachan karo aadhaara,
Guru darsh nihaaro saara.
Guru ki gati agam apaara,
Guru astuthi karo sawaara.

He says, "Follow the instructions of the Master." When the Master talks to us in the Satsang and He explains and awakens us, we have to listen and internalize what He is trying to say. As long as we don't internalize and actually act on what He is trying to say, we will not get success on this Path."

So, why do we go to the Masters? People come to the Masters for getting rid of some illness or they come because they are poor and they want some wealth; or, because their business is not running well and they want their business to run well.

These are various reasons people come to the Masters. But, the Masters say, "One should not come for these reasons because, today, there are very good doctors. If you have illnesses, it is better that you go to a doctor. He will get rid of your illness."

Or, if you don't have wealth, you make efforts; you make your efforts in your occupation; or you make efforts in your business and that business will thrive. There is no need to come to the Master for all these outward things.

Why you are coming to the Masters is to cure yourself of one major illness that you have. And that illness is of living and dying. You are continuously taking birth and you are dying in these 8.4 million lifeforms. And, in this ocean of life and death, you are continuously coming again and again. And that is the sickness – that is the ailment — for which you are coming to your Master.

Master has then given us medicine for getting rid of that ailment. But, instead of consuming that medicine and making use of it, we have locked that medicine in our cupboard. And we are not making effort to use that medicine.

So, when we say, "Our illness is not cured", people ask, "Have you gone to the doctors?"

We say, "Yes, I have visited a good doctor."

"So, did he give you medicine?"

We say, "Yes, he has given me good medicine."

"So, have you taken the medicine?"

Then we say, "No, we have not taken the medicine. We have locked it in our cupboard."

So, that is how we are still unwell.

In the same way, when we go to the Masters, why have we not brought about a transformation within us?

So, have we gone to a true Master?

"Yes, we have gone to a true Master."

"Has he given us initiation?"

"Yes, we have got initiation."

"So, why is it that we have not got transformed by now?"

"It is because we have locked that initiation — we have locked the Naam in a cupboard — in this cupboard of our body. And we are not using that medicine that He has given us."

Kabir Sahib also says, "The medicine that the Master has given of Sat Naam, that medicine is of a very high order. And it is by taking that medicine that one can go back and find his lost Father. And he can go back to his True Home. That is the power of that medicine." But as long as you don't consume the medicine, you don't use to medicine, and you don't follow the instructions of the Master, till then, you will not be able to go back.

Swami Ji Maharaj says, "We are unable to fathom the speed of thought of the Masters because They work at a different plane. And if we try to use our intellect and our minds to understand Their thought processes, then we are failing miserably."

Kabir Sahib also says, "When the Master uses a word or says a sentence, the dimensions of that sentence are manifold. And there are many meanings that come and emanate from what the Master is trying to tell us."

He says, "Therefore, don't try to intellectualize what He is trying to say at your mind and intellect level. You will not be able to do it. Just blindly follow what He is trying to tell you."

He says, "Don't try to intellectualize it. The moment we start trying to think about the logic of what the Master is saying, or the meaning of what He is trying to say, we bring in our intellect. And, with the intellect, we bring in our mind and we bring in our ego." So, all of these things don't help us to understand what He is trying to say.

So, He says, "Just forget all of that. Just blindly follow what He is trying to say."

* * *

So, when Guru Nanak Sahib, amongst His disciples, was deciding who would be succeeding Him, He took all of them out for a walk. And when they went, there was this babul tree. It was full of thorns and it had small yellow flowers. So, it was a beautiful tree with yellow flowers and Guru Nanak Sahib stood below the tree. And all these people also gathered around Him.

He looked up and He said, "See, such a beautiful tree and it has got yellow mangoes — such full, ripe mangoes. And, if we shake the tree, then all these ripe mangoes will fall down."

So, all these other sevadars, all these other followers, they had doubts on Guru Nanak Sahib's thoughts because they felt, "Now, He is more than ninety years old." And they felt that He had become senile and He was seeing things. So, one by one, gradually, they started leaving that place and keeping a distance lest He ask one of them to climb up.

So, only Bhai Lehna was standing there. Bhai Lehna was later called Angad Dev Ji. So, Bhai Lehna was standing there with folded hands and Guru Nanak Sahib told him, "Lehna, do you see mangoes up there? And do you think you can climb the tree and shake the tree so the mangoes can fall?"

Bhai Lehna looked up and he said, "Yes, indeed. I can climb if You say so."

So, then He said, "Okay. Climb up and shake the tree."

So, Bhai Lehna climbed that tree, which had a lot of thorns. But he climbed that tree and he shook the tree and, indeed, all ripe mangoes fell down. And when the mangoes fell, all the followers who stood aside, they also came and started eating those mangoes.

So, then, they walked further. And there, they came across a grave of a small seven or eight-year-old boy. People had buried him about eight or nine days back and the wild animals had dug out that body of that small boy. And, because it was a few days old, it was stinking. So, the animals had not eaten the body. They had just taken it out and it was lying outside.

Guru Nanak Sahib, straightaway, went and stood next to that body. That body was stinking very badly and it was very foul and people could not stand that stench.

So, the followers were standing at a distance. Guru Nanak Sahib went closer to the body and Bhai Lehna followed him. And, despite the stench, they were standing there.

Then, Guru Nanak Sahib said, "Okay, whoever eats this body, he will be my Successor."

So, all the followers thought, “We can't even stand there, let alone, eat that body. And, by the way, in Sant Mat, they say not to eat nonvegetarian food. So, how is He asking us to eat a dead body? So, He has gone mad because He is old. He has become senile.”

He called His sons, Sri Chand and Lakshmi Chand and asked them if they would be willing to oblige and eat that body?

So, they said from a distance only, “No, no. Forget the succession. We don't want to eat the body.”

So, Bhai Lehna came and stood next to Guru Nanak Sahib. And Guru Nanak Sahib asked him would he eat that body?

Bhai Lehna told Him, “Yes, if You order so, I will eat it.”

He said, “Okay, start eating.”

And then Bhai Lehna said, “Okay, where should I start — from the head or from the toe?”

So, Bhai Lehna started eating from the head and, the moment he touched it, the whole body became like a Parshad. It got converted into sheera. So then, there was this fragrance of the Parshad coming from it. And he started eating it. And, seeing him, then all the others also followed and everyone started eating.

So, then He took Bhai Lehna and Bhai Lehna succeeded Guru Nanak Sahib. And he was later called Guru Angad Dev Ji.

Guru raakho hirade maahi,
Tho mite kaal parchaahi.
Bhogon ki aasha tyaago,
Mansa taj jag se bhaago.

Swami Ji Maharaj says, “Keep the Master in your heart. Keep the image of the Master in your heart.” When we say 'heart', it is really the Eye Center that we are talking of. And, at the Eye Center, there are four faculties.

So, that ‘heart’ is at the Eye Center and people say when they think ‘by the heart', it is not actually the heart. It is at the Eye Center that they think. And there, there are four faculties.

There is the faculty of the mind, which is the head of all of these four faculties. Then, there is intellect, where we start thinking about a particular thought. So, the thought is put up by the mind. Then, the second faculty, which is the intellect, starts thinking about it. Then, the third faculty, is the faculty of visualization. That immediately brings the picture of what we are thinking. So, that is the third faculty. And that fourth

faculty is to internalize this thought process. That is called mamkar. And when we start thinking, then that influences the mind.

So, the process of contemplating on the Master, in these four processes, where we are always thinking about the world and about everything, we have to bring our Master in that. So, the mind has to start doing the Simran.

When we do the Simran, then the first and second faculty are used by doing Simran. Then the faculty of our visualization is where we visualize our Master. So, we use the third faculty also.

And the fourth faculty works around this Simran. That gets then impressed upon the mind. So, that is how these four faculties get converted to thinking within.

Swami Ji Maharaj says, "We have been chasing the desires and luxuries of this world. And it is not only in this lifetime. We have had hundreds of millions of lives earlier as humans. And, in those lives, we have lost all those lives and wasted those opportunities in the luxuries and desires of this world."

So, He says, "You have given so many heads of yours. Your earlier heads you have given to Maya. Now, in this life, you give your head to Master for a change."

He says, "So many lives you have passed, thinking about all of these other luxuries and desires. So, in this life, at least give this life to Naam and give this life to the Master and make the most of this lifetime."

Again, the Masters don't say that you sacrifice everything else and all your other relationships and all your surroundings. They don't say that. They say, "You live within the current surroundings that you have. You nurture the current relationships that you have. And you stay as you are because that is how you are going to redeem your karmas. Otherwise, you will not be able to redeem the karmas or the deeds for which you have been given this life. So, you have to do that."

But, while you're doing that, within yourselves, you should have the love and affection for your Master. And you should give that time for meditation and for Satsang and seva.

So, all these relationships — how are these relationships formed? It is because, in our previous lives, we have taken from someone or we have given to someone. It is for the settlement of all of those deeds that we have been given these relationships again in this life.

So, in this life, we have to give or we have to take, depending on what has happened in the previous lives. And when that give-and-take gets over, that relationship comes to an end and that person leaves us. But we feel very unhappy when that happens. We feel sad when some relative leaves us.

But, the Masters say, "If it is a near and dear one, or it is our relationship which is leaving us, then why would he, in the first place, leave us? Why is the relationship coming to an end if it is your relationship?"

The only true relationship that you have is with your Master and with God Almighty. These are permanent relationships which will always be there.

He says, "When the Master initiates us, He holds our hand, and then He never leaves that hand — in this world and within." He helps us in all possible manners in this world. And then, He holds our hand and He takes us within. Even at the time of death, He doesn't allow the angels of death to come and take the soul. But He comes Himself to fetch the soul. And, thereafter, He is there at all times with the soul at each and every plane. And, step-by-step, He helps the soul go back to God Almighty. And till God Almighty is manifested, He doesn't leave the hand of that soul.

So, such a true friend — where will you get — where will you get such a true relationship or such a true friend?

And, if you see the relationships that we have, all those relationships are with this body. They are not with the soul like the Master has the relationship with the soul. Because, if we see at the time of death, if the soul is leaving the body and the angels of death are troubling the soul, which relative comes and tries to alleviate that pain or help that soul? It is only the Master Who comes at that time.

At the time of death, when we have to leave all these relationships behind and all our possessions behind, that is the most painful moment for the soul because it repents for leaving all these relationships behind.

So, in that moment of so much pain that the soul is going through. When the Master comes and He manifests Himself, see the kind of pleasure that the soul gets by someone like the Master Who helps it at that painful moment.

So, there, the Master manifests Himself and He takes that soul after death and keeps that soul in the different planes, depending on how much progress that soul has done — on how much meditation it has done.

But, even if there is no attachment, even if that soul has not done so much meditation, but it doesn't have any attachment with anything here in this world, then the Master straightaway takes it to Sach Khand. It is only our attachments and all these relationships which we are holding so dear. It is only these that hold us back and they don't allow us to progress inside in the higher planes.

So, if how ever many bad sins that soul may have done, the Saints never leave the soul. And They don't allow the soul generally to get another human life or come back in this world. They prefer to keep the soul in the higher levels.

But, yes, if a soul has completely forgotten the Master — he's done a lot of bad deeds, he's eating non-vegetarian food, and he has built up his karmas — then, sometimes, the Masters give him another human life again. But even that soul is never left. Once the seed is sown, the Masters will always come for that soul.

So, seeing our suffering, the Masters keep reminding us, "Do your Simran." Because we are suffering in these relationships and we are continuously crying in those. The Masters keep reminding us, "Do your Simran." Because by doing Simran only, we are able to get out of these attachments. And, slowly but surely, we are able to overcome our entanglement in our attachments here by doing our Simran.

Even Masters have been householders. Even Sawan Singh Ji Maharaj had three children. And He also worked till His retirement. And He did all the duties as one would expect of a householder and He fulfilled all of those. But, in His heart and in His mind, He always had the love and affection for the Master. He lived for the Master. And He carried out all His duties here, and all His relationships to the full in this role as a householder.

The Masters say, "You should do the same thing. You should have your love and affection at the feet of the Master. And you should carry on your duties." But, realize that these relationships that you are nurturing outside in the outside world are not going to be permanent. They are all related to your body and, when you have to leave your body, you will have to leave all these relationships behind.

So, we should always keep that understanding of that reality and keep our love and affection towards the Master.

Even Kirpal Singh Ji Maharaj's second son, he was about fourteen or fifteen years old. And once, when Kirpal Singh Ji was in meditation, his son came and he was feeling very uneasy. And he laid his head on the lap of Kirpal Singh Ji and, looking at Him only, he left his body.

So, after that happened, they sent the telegrams and they informed all the relatives and friends about the demise. And one of the friends of Kirpal Singh Ji — his name was Raja Ram Saraf — he was a very wealthy person and he used to trade in silver and gold.

When he was informed, he also felt very sad on the bereavement. And he felt, "Indeed, Kirpal Singh Ji must be feeling extremely sad because he is a young boy who has gone and, in this kind of situation, the father and mother feel extremely sad if such a thing happens."

So, in order to console Kirpal Singh Ji, he decided that he would also attend the funeral. And when he came, he saw that Kirpal Singh Ji, in fact, did not have remorse and He was not crying — there was not a single tear in His eyes. And there was no reflection of sadness or something of this magnitude, something like this, happening.

So, then, Raja Ram Saraf was observing Kirpal Singh Ji and he saw that He was not reflecting any of the sadness that would have been there for someone losing His young son.

And then, later, even at the time of taking the body to the funeral pyre, even at that time, he observed and he felt that Kirpal Singh Ji was talking in the normal way with others. And He did not have a single tear in His eyes.

So, when they put the body on the funeral pyre also, and when they lit the fire, again, Raja Ram Saraf was trying to see, if at this point, Kirpal Singh Ji would be feeling sorry or He would cry now at this moment, or would have tears in His eyes but, again, that remorse could not be seen. And Kirpal Singh Ji, in a very normal way, lit the fire to the funeral pyre.

And then, after all of those ceremonies, He was returning. And then, Raja Ram Saraf felt, "This Kirpal Singh Ji, he seems to be having a heart of stone because it is impossible for someone to not feel sad when someone's son — who is a young son like this — expires."

So, when they went home after completing all the final rites, Raja Ram Saraf went to Kirpal Singh Ji and he told Him — he expressed his feelings —and he told Him, "What is this? Do you have a heart? Or is it just stone inside? You have lost a son and I don't see any remorse in you. I don't see any sadness in you."

So, Kirpal Singh Ji told him, "What are you saying? He belonged to God, not to me. God sent him for a few days to me, and then, God decided to take him back. So, what is there for me to feel sad about?"

So, that is the way the Gurumukhs are. Even if you do your Simran — you do your Bhajan Simran properly and go within — and you go to the Tenth Door, you manifest the Radiant Form of the Master within; and then He, with His Grace, manifests the Sound Current inside you, all these attachments that you have and all these feelings that you have for others, all of that darkness, is completely dispelled. After that, for you, give and take is equal. You will not get swayed by a relationship because you are connected within.

Aasha guru shabad lagaao,
Mansaa guru pad mein laao.
Aasha aur mansa modi,
Mannn indri guru me jodi.
Din raat rahe guru dhyaana,
Guru bin koi aur na jaana.
Guru swaas giraas na bisare,
Tu pal pal gaa guru jas re.

Swami Ji Maharaj says, "If there is one thing that brings us again and again into this world, it is the desire. And it is the wishes that we have for this world." So, He says, "If you have to have desire — you have to have one desire — it should be the desire of Sat Naam within you. That should be the only desire that you should have." Because that is the only true desire that one should have. All other desires only cause grief to us, because whenever we follow our desires and whatever we build for ourselves, all our attachments and all our possessions, how ever much wealth we have, or buildings we have, or other possessions that we have built during this lifetime, they will be leaving us at the time of death. They are not going to go with us.

So, They say, "The only thing that goes with us is the wealth of Naam. And that is what we should build. Because that wealth of Naam will help us to go back and realize our True Father."

* * *

After Sant Ji left His body, a lot of devotees, foreigners, met me and they asked me to come outside and visit their countries. They told me that there are ashrams outside and that it would be good if I could go there, because there are a lot of devotees who are unable to spend the money to come to India. But then I told them that I have no intention whatsoever of going outside India.

So, some of them even offered to tell me, "Whatever spending that we have on the airlines for coming here, all of that can be given to You as seva. Because, by doing so, at least those people who can't come here, they will at least get Your Darshan."

But then I told them that I have no intention of coming there. I don't want to come.

I have never had the desire to have or create a lot of wealth. I've never wanted that. If I were to do that, then one or two visits would be enough for me to get crores of rupees and a big bank balance. But that is something I have never desired. Because, just as that need for that possession is there, it is Maya. And Maya eventually gets you away from your devotion. And whatever I have required here, whatever is required, that my Satguru is competent to give me. And He has always been giving to me. So, I don't need to go anywhere to get any more wealth.

I've never, ever asked any villager or any other devotee or an Indian devotee here for giving any kind of seva or any kind of financial help for building the ashram, or for any other purpose. Because the Satguru, my Satguru, has been giving me whatever I required. It is not right also to ever ask of others, or to say, "You give me seva and I will construct a building. Or I will do this in my ashram. Whatever has been built here is by what people have given of their own free will. And it is because of the Satguru that all this has happened.

So, the point of telling you this is that you have to bend your mind away from wanting to have physical possessions. Your desires and wishes for all outward things should

be bent and your desire should be for having Sat Naam. That should be your desire. And your wish should be to manifest the Form of the Master within.

He says, "Like we have our breath, and with each breath that we are taking, we have the world filled inside us, and we are continuously thinking with each breath about the world. Like that, we should be thinking of the Master with each breath. And we should do our Simran with each breath. It should be linked. And if we are in such a state, then we don't have to worry about anything.

Guru hai hithkaari tere,
Guru bin koi mitra na hai re.
Guru fandh chudaave jam ke,
Guru maram lakhaave sam ke.
Bhaujal se paar utaare,
Chin chin mein tujhe sawaare.

So, you resolve in your mind that you are there only for your Master. And the Master is there only for you. Once you resolve that in your mind, you will continuously keep your thought or your aim towards the Master.

Now, when you do this, you can still stay in your own family. You can stay with your children and all your other relationships and keep doing whatever you are doing. But, in your mind, you should be belonging to the Master. And Master is God Almighty.

So, if you have that much love for your Master developed within you, then God Almighty is there with you. He is not going to disappoint you for anything — even on a worldly note.

We have to manifest Him and we have to love Him, truly love Him, to be one with Him. When we are able to do that, then the Master, for each second, knows what we require, on a worldly basis also. And whatever are our fated karmas, whatever is supposed to be due to us, He gives much more than that also. But then, we have to be having that much love and affection towards Him.

Masters say, "There is no one who is as kind and who gives as much as the Master. Not only in this world, or in these three worlds, or in the sixteen planes, there is no one who gives more than what a Master can give."

But, for that, you have to have faith. It is very important for you to develop the faith in the Master.

And, lacking faith is the stumbling block. Faith is the foundation of your devotion.

So, unless you develop faith in your Master, you will not be able to progress further on your devotion. So, it is very important to have faith in the Master.

But we don't have that resolute faith in the Master. It is wavering — the faith that we have waivers. And that is wavering because, in our heart, we carry the world. We carry all our possessions and we carry all our relationships in our heart.

If, in your heart, you are able to keep your Master, then He is there for you. He is always there for you. And then you can go around with your relationships and your possessions and everything else that you have anyways. But, in the heart, you should have your Master. You should have love for the Master in your heart.

* * *

There is a story that comes in the epic of Mahabharata. Dushasana was disrobing Draupadi in a court while her husbands were there — where the Pandavas were sitting — and all them were great warriors. But none of them could do anything because they had lost her in gambling with the Kauravas. And then, as Dushasana was disrobing Draupadi, she held her saari in one hand and she was praying to Krishna, her brother, by the other hand.

So, she held the saari with her one hand and she was crying out for Krishna to help her with the other hand.

Now, as Dushasana was pulling her saari, that came to an end — it came to the last knot that she had tied. And when she knew that she was going to get fully disrobed, she lifted both her hands to pray for Krishna.

That is the time Krishna came and he helped her — because she had lifted both her hands to pray for him. And then the saari kept continuing and Dushasana kept disrobing her — and he had the power of ten elephants. He kept disrobing her and the saari just never ended. He kept disrobing and, finally, he had to give up.

So, that is our state. We are in a similar state. We have one hand on that saari of ours — that is all our possessions, all our relationships, and all our other things that we carry for this world — and, with the other hand lifted, we are telling our Master, "Please, help us. Shower Grace on us." And we have only one hand lifted.

So, you have to lift both the hands for your Master to truly help you. You have to leave your possessions. In your mind, you have to free yourself from all of that and then, lift both your hands towards your Master. Only then you will get the Grace of the Master.

Jyon nij andaa seve kachchaa,
Tyon guru raakhe teri pachcha.
Guru sam aur nahee koi rakshak,
Kul kutumbh sab jaano takshak.
Thaa the guru ko kabhi na chodo,
Kanak kaamini se mann modo.
Guru ki bakthi sadaa sukhdaayi,
Guru bin mann buddhi bhi dukhdaayi.

Swami Ji Maharaj gives an example of the turtle. The turtle lays eggs on dry sands. The turtle lays a number of eggs, and then it covers all the eggs with sand; and then goes back into the water. And, once in the sea, that turtle travels for great distances. It may go ten kilometers, twenty kilometers away. It will protect itself from its predators. It will eat food. It will go about everything that it normally does. But, every second, it has its attention focused on the eggs. Even for a second, if that attention goes away from the eggs, then the eggs don't hatch.

So, a turtle never hatches its eggs by sitting on the eggs — but by its attention. Always its attention is, at all times, on those eggs.

So, like that, when we go about our lives, we should have our attention on our Master at all times. And we can go about doing everything that we are doing — our relationships, our possessions, or doing our business, our occupation, or whatever we are doing. But the attention is always at the feet of the Master. The love is always at the feet of a Master. And when we have such love or attention at the feet of the Master, then the Master — like that turtle hatches the eggs with its attention — like that, the Master has His attention always on that soul. And, for every second, there is a protection from the Master for everything that is happening in our life.

So, that is how, when we say that we have to have the Master within and go about our duties, it should be like that turtle. The attention should be on the Master. And the turtle is going about doing everything else in the normal way.

The Masters never call us and tell us that we should go in the jungle or the forest in His remembrance or to leave your families and go elsewhere.

The Masters always say that you stay with your families. And you carry on with your relationships. But you have your love and affection towards the Master.

If you are facing difficulties, They don't ask you to go and ask for help. The Masters will help you. But you should never go outside and try to ask for that help because the Masters say, "Asking for help like that is like dying. And we should never go and ask for that help. Your Master will always help you. And you should be surrendered in the Will of your Master."

So, Swami Ji Maharaj says, "All the relationships that you have, all your family members, they are like Takshak." Takshak is a poisonous snake. It is to be found in heavens — in the Dev Lok. So, there is a reference of Takshak there. He draws a simile between our relationships here — all our family members — and the Takshak. Because it is that venom which consumes all our time in this life. And the Masters say, "Nevertheless, stay in your families, stay with your relationships. And you have to redeem your deeds there anyways. But, again, do that as a duty and keep the love of your Master in your heart."

Guru ki bakthi sadaa sukhdaayi,

Guru bin mann buddhi bhi dukhdaayi.
Guru vishwaas chitth mein dharo,
Guru parsaad jagat se taro.
Maan moh mad guru sab hare,
Kaam krodh bhi tujh se dare.
Lob lahar sab dey nikaari,
Maaya mamatha baaji haari.
Tujh se jeeth sake nahi koyi,
Guru ka bal jo man mein hoyi.
Guru se paave naam rasaayan,
Ghat se bhaage trushna daayan.
Guru charanaamruth guru parsaadi,
Preeth sahith le mite upaadhi.
Guru pai tan man dono vaaro,
Hirade me guru roop nihaaro.
Guru hai daatha guru hai daani,
Guru aaraadho chin chin praani.
Satpurush satnaam guru hai,
Alakh roop aur agam guru hai.
Radhaswami guru ka naam,
Nij pad paay karo bisaraam.
Guru sab vidhi hai antharjaami,
Gaavo dhyaavo radhaswami.

Swami Ji Maharaj says, "You should take the Parshad from the Master." And the Parshad that He is referring to is the Parshad that can take you from this world into the higher planes and back to God Almighty. That is the Parshad of the Sound Current.

So, once you have manifested the Master with His Parshad or with His Grace, you have manifested the Sound Current, then in the moment you connect with the Sound Current, all your desires, all your wishes, all your attachments, all of those are thrown away. And the mind is purified and is ready to go.

That is the Parshad that He is referring to. And when we experience this, when we are connected to the Sound Current, all our lust, greed, attachment, ego, and anger —these come in the form of small children — and each one begs forgiveness and asks for leave. And you can actually see all of these facets with all of these children. They come and leave us.

And then, thereafter, once they go, the mind has the control. The soul has the control on all of these vices — and not the other way around, which what we are facing today.

Swami Ji Maharaj says, "The Master is the Sat Purush. He is the Alakh, Agam, Anaami. He is God Almighty. And it is God Almighty Who sends His own Essence in the Form of the Master into this world to awaken the soul and bring the soul back to God Almighty."

At this point, Babaji goes directly into the closing talk for the program.

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Closing Talk
15 Jan 2020 – Morning

The More You Do Your Meditation, The Cleaner You Will Be Able To Keep Your Within

So, this program has come to an end now and I am very happy to be in the company of all of you. All of you have left your precious families and relationships and your businesses and all your other occupations behind, and have come here and participated in this program of meditation for fifteen days, or twenty days. Some of you have even come earlier to Guddella and have been away from your dear families for more than a month.

So, I'm very happy to have all of your company here. And I pray to my Masters that They give you the strength of devotion — They give you the grace of devotion. And whatever devotion you are able to develop, that devotion is further strengthened by Their Grace.

Many of you have all different Masters Who have initiated you. And we should remember that all the Masters are the same. They are all waves from the sea of God Almighty. All of Them are the same. So, we should remember our Masters, and we should not have any distinction between the Masters. And we should always contemplate on our own Master Who has initiated us. Your Masters are all within you, and the Master is going to help all of you.

If you are not being able to visualize or contemplate your Master within, then you should not get disappointed or disheartened. Because He is very much within you. And you should do your Bhajan Simran and He will definitely shower His Grace on you.

So, we should have the love for our Master. And we should not get disheartened if our Master has left His body and He's not in His physical form with us. Masters never die. Their souls are immortal and They are connected with God Almighty. So, we should never ever let this thought cross our mind, that our Master has died and He's no longer with us. If there is one relationship that is there closest to you, it is that of your Master. He doesn't leave you for a single second and He's always with you.

We may leave our children back in our homes and come here - or go elsewhere. But the Master doesn't leave us for a second. So, if we feel like this, if we feel disheartened and we want to have our love with some other Master, or go somewhere, we should

think that, "It is our Master. He's so lovingly caring for us within. He's not leaving us for a second." And He's going to come at the time of death. He's not going to let the angels of death come and take you. He Himself is going to come and take you to higher planes and make sure that you go back to God Almighty. Such a great Master — and such a great Friend — is always there every second within you.

So, you should never have that feeling in your mind. You should never feel disheartened about Him not being in His physical form with you.

I always encourage all of you to go to the Masters. I never say, "Only come here or go there." But you are encouraged to go to whichever Master you would like to go — to whichever Saint you would like to go. Because we should never think ill of any Saint. The worst thing to do is to talk ill of any Saint or Sadhu. We should always have love and affection for all the Masters. And if we feel that we can, then we go there and we only stand to gain by going to the Masters, because They are going to talk some good things which are only going to encourage us to do further devotion.

So, we should have that ability to take what we can absorb — and leave what we don't like or what we don't want to absorb. The Masters say, "A Sadhu should be like a filter for the grain, where the filter keeps the grain and throws the covering." So, that way, we should be able to assimilate whatever good that that Master, or that Sadhu, is talking about. And we should leave aside what we don't want or we don't like, or which is not to our taste.

I wish that, like all of you have come here and done a lot of meditation in this program, all of you should go back and do the same type of meditation at home. You should not give up on your meditation or reduce it. Do it with the same intensity that you are doing it now.

So, whatever Path the Masters have told you, follow the Path. Refrain from doing bad deeds. Because, if you do these bad deeds, then you are going to have suffering at the time of death. So, you should refrain from doing the bad deeds and follow the instructions of the Masters as They have told you — as They have explained to you. So, follow and keep your lifestyle on what They have tried to explain to you.

So, do your Bhajan Simran every day. By doing your Bhajan Simran every day, you will be able to keep your mind and body clean. And the more you do your meditation, the cleaner you will be able to keep your within. So, keep doing your meditation and keep doing your Bhajan Simran as much as possible.

I see all of you coming here and I am noticing, over the last few programs, that there is a significant improvement in all of you. And I am very happy to note that. And I wish that all of you continue to maintain a good character and continue doing your Bhajan Simran.

And I wish all of you a very great year and that all of you are able to do your devotion and the Master showers His Grace on you to do as much devotion as possible.

Radhaswami.

GLOSSARY

Abhyas
Spiritual exercises or devotional practices, such as meditation or austerities

Agam Lok
One of three purely spiritual realms above Sach Khand; lit. "Inaccessible, Unapproachable"; second highest spiritual region, just below the highest of Anaami, or Radhasoami Dham

Agastya Rishi
Revered sage; one of the Saptarishi from the Dwapar Yuga whose poetry appears in all the Vedic texts, and is mentioned in the Puranas, Ramayana, and Mahabharata; noted to have great mystical powers

Agra
City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of Sant Mat

Ahalya
Wife of Gautama Rishi, created by Brahma with impeccable beauty; varied stories from the Puranas and the Ramayana exist regarding her seduction by Indra and their subsequent punishments invoked by Gautama Rishi; she is later redeemed by Rama and restored to Gautama Rishi

Ajaib Singh Ji
Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His Ashrams in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's Guru, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second Guru; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of Sant Mat is a combination of the names "Som" and "Ajaib" and provides the name for His ashram in Guddella India, "Som Ajaib Ashram".

Ajapa
Repetition without conscious effort, like the breath; as Simran becomes perfected, it becomes ajapa

Alakh Lok

One of three purely spiritual realms above Sach Khand; lit. “Indescribable, Invisible, Unperceivable”; sixth spiritual region, located below the seventh, Agam Lok, and the eighth, Anaami Dham

Amar Das Ji

Param Sant Satguru; (1479-1574); successor to Guru Angad Dev Ji; third Guru in the lineage of Sikh Masters; Guru of Ram Das Ji

Amritsar

City in India in the northern state of Punjab; location of Sikh's Golden Temple; also a term used for Mansarovar, the Pool of Nectar in the inner region of Par Brahm where all karmas are washed away

Anaami

Highest of three purely spiritual realms above Sach Khand; lit. “Nameless”; also called Radha Soami Dham; home of Anaami Purush

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also Anahad Nad

And, Anda

Astral Realm; lit. “Egg”, second subdivision of Brahmand; lies between the Physical Plane (Pind) and the Causal Plane (Brahm); contains the regions of all gods and goddesses

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh Gurus; successor to Guru Nanak Ji; Guru of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh Gurus; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; Guru and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true ashram will only be created around a realized practitioner

Ashtanga Yoga

Eightfold Yoga path or system; described in the Yoga Sutras of Patanjali and popularized by Swami Vivekananda; starts with Yamas and Niyamas and ends with Samadhi; also known as Raja Yoga

Ashtavakra

Sage; (Treta Yuga); referenced in the Ramayana, Mahabharata, and the Puranas; noted for his physical handicap of 'eight crooked bends'; author of the Ashtavakra Gita; guru of King Janak

Atman

Soul, spirit

Avatar

Incarnation of a lesser deity, who manifests to restore some karmic or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of avatar to help eliminate the negative forces of Their time

Ayodhya

Ancient City in India in the state of Uttar Pradesh at the river Sarayu; birthplace of Lord Rama; once capital of the ancient Kosala Kingdom; historical home of Paltu Sahib

Ayurveda

Lit. “Life-knowledge”; A holistic system of health care developed during the first millennium BCE in India; uses three elemental correlations called doshas (Vata, Pitta, and Kapha) for diagnosis and treatment of illnesses and afflictions; herbs, vegetarian diet, massage, yoga, and meditation are some of the modalities used in treatment

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Baikhis

People masquerading as sadhus, wearing saffron-colored robes and collecting alms

Bairagan

Two pieces of wood joined into a T-shape to rest one's elbows on; used when practicing Bhajan (i.e listening to the Sound Current)

Bala

Disciple and traveling companion of Guru Nanak

Balakh and Bhokara

Two ancient cities, which were both historically important centers of Buddhism, Islam, and Zoroastrianism; associated with the story of king Ibrahim Adham; today Balkh is a district in northern Afghanistan and the Bukhara region lies in modern Uzbekistan

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for Shabd

Barkhurdar

The word barkhurdar traces its roots to the Persian language. This word is often used by elders to show affection for younger siblings when they address the children with some form of warmth or respect to convey the blessings, etc;; the literal meaning of this is –"a very sensitive, obedient person, a sweetheart", a term Baba Jaimal Singh Ji Maharaj used, referring to Sawan Singh Ji Maharaj

Basti

A yogic method of cleansing the colon by drawing warm water through the anus with the help of a little pipe, applying Nauli and Uddiyana Bandha, and then expelling it

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betta Ashram

An ashram of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhaang

Intoxicating drink or paste made from the buds and leaves of cannabis and then mixed with milk, ghee, mangoes, and Indian spices

Bhai Lehna

Original name of Guru Angad Dev Ji who became the second in the Sikh Guru lineage

Bhai Manj

Disciple of Guru Arjan Dev Ji who was a rich farmer but had to undergo great hardships during his discipleship; [Pleased with his efforts, Guru Arjan Dev Ji offered him the rule over the three worlds of Kal, but Bhai Manj asked only for the Guru. On further insistence, he requested that subsequent disciples would not have to be put through such rigorous challenges. This resulted in receiving initiation into Surat Shabd Yoga being much easier; this practice continued with His Successor, Guru Hargobind, but resulted in a significant increase in total initiates with the mission of Swami Shiv Dayal Singh Ji, which was described as 'floodgates opening'.]

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhakti

Devotion

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's Satsang and the meals served thereafter to devotees

Bibi Lajo

Saintly disciple and personal cook of Sawan Singh Ji Maharaj

Bibi Rukko

Disciple of Swami Ji Maharaj who subsequently served as a cook for Jaimal Singh Ji Maharaj

Bir Singh

Devotee of Kabir Sahib, Raja of Varanasi

Bishan Das Ji

Disciple of Amolak Das in the Udasi Mat of two Shabds; first Master of Ajaib Singh Ji prior to his full initiation into Surat Shabd Yoga by Kirpal Singh Ji Maharaj

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between And and Par Brahm; Lit. “Egg of Brahm” because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with Vishnu and Mahesh (Shiva); functions as the ‘Creator’ in the lower three worlds; ruler of the second chakra, the regenerative plexus

Brahmin

Considered the highest caste (varna) in Hinduism; specializing as priests, teachers (acharya) and protectors of sacred learning across generations

Buddhi

Mental ability to form and retain concepts; the intellectual faculty and ability to reason, discern, judge, comprehend, or understand something; one of four parts that constitute the lotus of antahkaran

Chanaa

Dish or meal made with chickpeas or garbanzo beans

Chappal

Sandal; open-toed shoe

Charandas

Param Sant; (1706-1782); born in Rajasthan, but lived most of His life in or near Delhi; after initiation by Sukh Dev into Surat Shabd Yoga, meditated for twelve years in a cave in the vicinity of Delhi; said to have had fifty-two close disciples; His Gurumukh disciple was Gusain Yuktanand Ji; He was also the Master of Sahjo Bai and Daya Bai

Chatai

A small, very thin piece of carpet or cloth laid on the ground as a mat for sitting

Chatrik

A bird often mentioned in the Hindu scriptures that only drinks rain during the period of the swati nakshatra

Chaukri

Time equivalent of four yugas: Sat Yuga (1,728,000 years), Treta Yuga (1,296,000 years), Dwapar Yuga (864,000 years), Kali Yuga (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also Chaturyuga

Chaurasi

Lit. "Eighty-four"; the Wheel of 8.4 million life forms; the Wheel of Transmigration, or cycle of births and deaths

Chautra

A perimeter boundary of brick built around a plant or tree designed to retain soil, water, and fertilizer

Crore

Numerically 10,000,000 (ten million)

Crorepati

Individual whose net worth or value is over a crore or ten million rupees

Dabba

A steel pail with a lid used for carrying multiple dishes for a meal; a lunch box

Dacoit

Bandit, robber; "dacoity" is the anglicized version of the Hindustani word "ḍakaitī", meaning "armed robber"

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; Guru of Rajjab Ji, who noted down his Master's compositions, which are known as "Dadu Anubhav Vani", a compilation of 5,000 verses

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Daya

Mercy, compassion, grace, opposing force to the law of karma

Daya Bai

Female Saint; (end of 17th century); belonged to the same family as her Master Charandas and moved with Him to Delhi

Dayal

Lit. "Merciful"; another name for Absolute God, Sat Purush

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dera Baba Jaimal Singh

Name of Jaimal Singh Ji's and Sawan Singh Ji's ashram in Beas; largely built by Sawan Singh Ji Maharaj

Dev Lok

The astal plane or heavens where all the gods and goddesses reside

Dhunatmak Naam

Shabd; that Name which cannot be spoken or written; Word of God

Dhyan

Meditation, as a state of penetrating and focused attention; with Simran and Bhajan, the means to dispel the illusion of Maya and Kal

Doti

Method of cleansing the intestines by swallowing and extracting 2" strips of cloth soaked in honey

Draupadi

Daughter of Drupada, king of Panchala; born from a sacrificial fire as a result of the performance of the putrakameshti yajna by her father; became the wife of all five Pandava brothers at the direction of her mother-in-law, Kunti; she is one of the central figures in the literary epic, Mahabharata, where the story of the conflict between the Pandavas and the Kauravas is told

Dwarka

City in western India, built to replace the original city of Dwarka where Lord Krishna is said to have ruled and, as such, is one of the four most sacred pilgrimage sites for Hindus; believed to have been the first capital of the state of Gujarat

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of Haqq

Gandharvas

Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the Apsaras; guardians of the Soma; some are part animal, part human, usually bird or horse

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Gangodak

Lit. “Part of the Ganges”; water united with the Ganges, and thus, considered spiritually purified by Hindus

Ghadi

Astronomic time reference (an extremely short time) of three hours

Ghee

Clarified butter

Ghuman

City in the state of Punjab; historical home of Hindu Saint Namdev (1270-1350) and site of His shrine; birthplace of Jaimal Singh Ji Maharaj

Gobind Sahib

Sant; (early 18th century); Guru of Paltu Sahib

Gobind Singh Ji

Param Sant Satguru and avatar; (1666-1708); tenth in the lineage of Sikh Gurus; last of the Sikh Gurus recognized by orthodox Sikhism; started the Khalsa military faction to fight the Moguls

Gora Rakshasa

Rakshasa; also called Kauda Bheel; sometimes depicted as Rakshasa (demonic beings said to have been born from the breath of Brahma); most probably the head of the Bheel race, who were described as a race of 'man-eaters'; captured Guru Nanak Ji’s companion Mardana, who was later released by Guru Nanak; Kauda Rakshasa recanted his ways and became a devoted disciple of Guru Nanak; also known as Kauda Rakshasa

Gorakhnath

Yogeshwar; (est 13th century); disciple of Matsyendranath, one of the Mahasiddhas; founder of the Nath Hindu monastic movement in India; debated Kabir as a pundit and was humbled in defeat

Guddella Ashram

Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Guna

Quality, peculiarity, attribute, property; the three gunas and their origins are: sattva (Vishnu), goodness, constructive, harmonious; rajas (Brahma), passion, active, confused; and tamas (Shiva), darkness, destructive, chaotic; they are present in all things and their interplay defines someone’s or something’s character or nature and determines the progress in life

Guru

Spiritual Teacher, Master; lit. “Dark to light”; guide and protector of the spiritual aspirant

Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed from original Adi Granth Sahib by the Sikh orthodox after the tenth Guru, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Gurubhakti

Devotion to the Guru

Gurumukh

Lit. “Mouthpiece of the Guru”; devotee who has submitted his being to the Guru, enabling himself to give full expression to the Guru's teachings

Gyanindriyas, Jnanendriyas

The five sensory organs of the body: nose (ghrana), eyes (caksu), tongue (rasana), skin (tvak) and ears (srotra); complimentary with the five karmendriyas; [Lit translated, karmendriya means ‘organ of action’ – that which facilitates our sensory contact with the outer world — or that which enables us to interact with the material objects of the world. These five organs of action are: 1. pada (feet) for locomotion; 2. hasta (hands) for dexterity; 3. payu (rectum) for excretion; 4. upastha (genitals) for reproduction; 5. vak (mouth) for speech]

Hanuman

Avatar of Shiva; devotee of Rama; one of the chieftains of Sugriva, lord of the monkey-like Vanara race; rescued Rama's wife Sita from the demon king Ravana; widely revered in India as the consummate disciple

Haridwar

City on the banks of the Ganges River; regarded as a holy site in Hinduism; “Vishnu's Gate”; hosts the Kumbh Mela festival every 12 years

Harijan

Lit. “Child of Hari”; lowest caste in Hindu caste system, coined by Mahatma Gandhi; Kabir Sahib used the term for a 'devotee of God Almighty'

Ida

One of three energy flows within the body (Ida, Pingla, and Sushumna); nadi associated with lunar energy, parasympathetic nerve system, controlling the left side of the body and the right hemisphere of the brain

Indriya

Sense organs; the five Jnanendriyas, or senses of perception: eyes, ears, nose, tongue, skin; and five Karmendriyas, or organs of deed: mouth, hands, feet, sexual organ and anus

Jaggery

Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (Santsipahi); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as Guru in 1877; one of Swami Ji Maharaj's successors; Guru of Sawan Singh Ji Maharaj

Japa, japi

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of mantras, orally or silently; one who practices japa is called a japi

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of Surat Shabd Yoga

Jhanjari Dweep

Island Region; lower part of Sahasdal Kamal; region Maya descended to create the five elements necessary for the creation of the three lower worlds

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for Maya; also denoting Prakriti

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of Anurag Sagar (Ocean of Love); first Saint to manifest in all four yugas

Kailash

The heaven of Shiva and Kuber; one of the three eminences in Trikuti with Mer and Sumer

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of Sat Purush; ruler and creator of the lower three worlds: Pind, And, and Brahmand

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; Kali Yuga lasts 432,000 years with a human lifespan of only 100 years

Kamandal

Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the Kamandalataru tree, or from clay, usually with a handle and sometimes with a spout; used by yogis to store water

Kamat drishtee

Lit. "real attention"; the process of keeping one's attention rooted in the Master or God Almighty within while performing all of one's duties in the physical world outside; like that of a turtle who hatches its eggs while being out at sea

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karmendriya

Five senses of action; lit. "karmendriya" means 'organ of action' – that which facilitates our sensory contact with the outer world — or that which enables us to interact with the material objects of the world. These five organs of action are: 1. pada (feet) for locomotion; 2. hasta (hands) for dexterity; 3. payu (rectum) for excretion; 4. upastha (genitals) for reproduction; 5. vak (mouth) for speech

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kauravas

Descendants of King Dhritarashtra and cousins of the Pandavas with whom they fought as told in the epic Mahabharata

Kehar Singh

Fellow office worker with Sawan Singh Ji Maharaj who came to understand the meaning of 'two gods', the god of the world and the God of the Saints

King Janak

Philosopher King and Sadhu Mahatma; (est 7th century BC); devotee of Ashtavakra; father of Sita; renowned for his patronage of Vedic culture and provided an intellectual court for brahmin sages such as Yajnavalkya; having reached Sahasdal Kamal, after his passing, he used his vivek simran to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; guru of Sukhdev Muni

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; Guru of Ajaib Singh Ji Maharaj

Krishna

Avatar; eighth avatar of Vishnu, Hindu god who gave the oral teaching of the Bhagavad Gita; central character in the Mahabharata who came to usher in the Kali Yuga

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kshatriya

One of four castes, or varna, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kunichuk Ashram

Ashram of Ajaib Singh Ji prior to his initiation by Kirpal Singh Ji Maharaj Who instructed him to leave all of his worldly attachments to begin intense spiritual devotion and meditation in Surat Shabd Yoga

Kurma

First Son of sixteen Sons created at the beginning of Creation by Anaami Purush; provided the material for creation of the lower worlds by Kal; also known as Kurm

Kurta

Loose shirt falling just above or below the knees of the wearer; traditionally worn by men, however, women also wear the straight cut kurta, or its shorter version, the kurti

Lakh

Numerically 100,000 (one hundred thousand)

Lakshmi

Hindu goddess of fortune and wealth; wife of Vishnu; also called Padma, Kamla, Shri

Langar

Communal kitchen at an ashram or Sikh temple, where food is served to all for free

Loi

Wife of Kabir Sahib

Lungi

A long piece of colored cotton or silk cloth used as clothing, such as a skirt or loincloth or sash

Machar and Ramdita

Farmers; disciples of Sawan Singh Ji Maharaj associated with the story of seeing Master's Radiant Form before watering the fields

Maha Kal

Form of Kurma whose abode is in Maha Sunn

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of Dwapar to the Kali Yuga, to veil its true importance; also contains some other principal works, like the Bhagavad Gita, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Mahatmas

Lit. “Great souls”

Mahesh

Hindu god; one the Hindu Trinity; also known as Shiva, the 'destroyer' of the lower three worlds

Malayagiri Mountain

Mountain generally thought to be near the Himalayas, supposedly known for high-quality sandalwood trees; [In Bharatiya literature, a description of Malayagiri is given by many poets, known for its sandalwood trees. However, an earlier source mentions Srigandhan sandalwood as the finest quality was found in the Malaya mountains in the south, hence the name Malayagiri; the Malaya mountain range is

an ancient Indian name for the southernmost part of the Western Ghats. Malaya was later on probably mixed up with the word Himalaya.]

Manas, Man

One of the constituents of the four-petaled lotus of the antahkaran; associated with inner mental and emotional processes; derived from the root man, "to think"; controls sankalp (resolve or will); also man

Manik

A luminous precious stone or pearl; [from a reference in a bani of Paltu Sahib, this term is used for refering to a nagmani which is used by a type of snake to attract insects as its prey]

Mansarovar

Pool of nectar in Par Brahm region beyond the three lower worlds, wherein the soul is cleansed of karmas upon immersion

Mantra

Lit. "Instrument of thought"; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Mardana Ji

Sikh; (1459–1534); traveling companion and first disciple of Guru Nanak Sahib who used to play the rebab, a stringed instrument; born in the same village as Guru Nanak and ten years His elder

Mastana Ji

Param Sant Satguru; (1891-1960); initiated by Sawan Singh Ji; also known as Baluchistani; assigned the areas of northern Rajasthan and western Haryana to fulfill His mission

Maya

Lit. "Illusion", Co-creator of the three lower worlds with Kal (Physical, Astral, Causal); also known as Shakti or Durga

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Moni

Nickname for Wazira, a disciple of Sawan Singh, who became a mute after chastisement for displaying inner progress outwardly; lit. "Person who is silent"

Mosambi
A type of fruit; a sweet lime

Moti Ram Tailor
Disciple of Jaimal Singh Ji Maharaj; associated with the story of Jaimal Singh Ji taking on the karma of seven lifetimes in hell from Hukam Singh

Mudgal
Village near Guddella Ashram

Mumbai
City in India, Bombay, location of Parel Railway Station

Muni
An ascetic; prestigious title among sages

Murree Pahar
Murree Hills; hill station in northern Punjab; nowadays located in northern Pakistan, 2300 meters above sea level; site where Sawan Singh Ji Maharaj built His house

Naam
Sound Current, synonymous with Shabd, Dhun, Logos, etc, lit. "Name"; also the mantra or words given to initiates during Initiation or Naam Daan

Naam Daan
Initiation into Surat Shabd Yoga by a Living Master, connecting the soul with the Inner Sound Current, the power of Naam, or Shabd

Namdev
Hindu Saint; (1270-1350); born in Maharashtra; a calico printer by profession; disciple of Vishoba Kechar, whom he accepted on the advice of the potter Saint Gora Khumbar and Jnanadev; his poetry was written with musical accompaniment as bhajans and sixty-one are included in the Adi Granth Sahib; spent the last seventeen years of His life in Ghuman, which was actually founded by Him

Nanak Ji
Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; Guru of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Neem tree
Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Neti

Method of cleansing the nasal passages by passing fine thread soaked in wax through the nose and out the mouth; also, passing of saline water through the nasal passage

Nidhis

The nine Nidhi (treasures Kubera's wealth) are mentioned in the Amarakosha, a kind of ancient thesaurus of Sanskit; there are multiple descriptions from differing sources; one version describes them vaguely as : 1. Mahapadma: "great lotus flower"; 2. Padma: "lotus flower"; 3. Shankha: "conch shell"; 4. Makara: "crocodile"; 5. Kachchhapa: "tortoise or turtle shell"; 6. Mukunda: "cinnabar/quick silver"; 7. Kunda: "jasmine"; 8. Nila: "sapphire"; 9. Kharva: "dwarf"; another source with an emphasis on minerals or ocean resources describes the nine as: 1. Padma: "lake in the Himalayas with minerals and jewels"; 2. Mahapadma: "lake double the size of Padma in the Himalayas with minerals and jewels"; 3. Shanka: "conch shell"; 4. Makara: "synonymous with the goddess Lakshmi, black antimony; 5. Kachchhapa: "tortoise or turle shell"; 6. Kumud: "cinnabar or quick silver"; 7. Kunda: "arsenic"; 8. Nila: "antimony"; 9. Kharva: " cups or vessels baked in fire"

Niranjan

Kal Niranjan; a son of Sat Purush; creator (with Maya, Brahma, Vishnu, and Shiva) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nirat

Lit. "Absorption in"; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also Surat (soul's faculty of hearing)

Paathi

Reader or chanter of the sacred verses knowledgeable about the different ragas or singing modes

Paisa

100th part of a rupee

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a sadhu named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the Darshan of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das

Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his Guru and spent the later part of his life in Ayodhya.]

Panch Pran

Five types of pranas comprised in the body - Pran (in the heart), Apan (flowing from head downwards), Saman (pit of throat), Vyan (all-pervading in the body) and Udan (in the navel)

Panchayat

A council of village elders who rule on local affairs

Pandavas

Sons of Pandu who were cheated and deprived of their rightful kingdom inheritance leading to the great war between the Pandavas and the Kauravas illustrated in the epic Mahabharata

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all karmas and impressions by bathing in the Mansarovar, the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Param Sant Satguru

A Param Sant, “Supreme Saint”, Who has been ordered to take souls back to God Almighty, Sat Purush

Parshad

Lit. “Blessed gift”, usually food or drink blessed by a Saint; also Prashad

Pind

The physical plane; Pind, And, and Brahmand form the three worlds of Kal's creation

Pingala

One of three energy flows within the body (Ida, Pingla, and Sushumna); nadi associated with solar energy, sympathetic nerve system, controlling the right side of the body and the left hemisphere of the brain; also pingla

Pipa

Raja Pipa; king of a small Rajput kingdom; after his abdication, he became a wandering mendicant and finally became a disciple of Ravidas

Pipal

Holy fig tree worshipped by Hindus as the most sacred of trees

Pralabdh karma

Karmas, which constitute one's preset destiny; stored and acted out from the eight-petaled lotus at one's forehead; the fate karmas of wealth and poverty, health and sickness, happiness and unhappiness

Pranayama

Practice of controlling the breath; if used as a vehicle for yogic practices it is limited in scope to rising up to Akash region, from where prana, or the 'vital air', originates

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the Vedic scriptures, dharma, Hindu philosophy, or secular subjects, such as music

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the Hindi Panch: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Purana

Lit. "Ancient, old"; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Pushpama

Disciple and paathi of Somanath Baba Ji Maharaj, sevadar at Kengeri Ashram

R. R. Singh

A friend of Ram Singh's with whom he stayed while working in R. R. Singh's betel leaf business and perfecting his Simran

Radha Bai

Wife of Swami Shiv Dayal Singh Ji Maharaj

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Ragi muddas

Food comprised primarily of a millet-type grain generally rolled into a ball; also known a laddu muddas

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., ashrams of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajjab Ji

Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 Banis or poetical compositions are known as "Rajjab Bani"

Rajogun

Attribute or quality of activity, passion, sensuality; an essence of Lord Brahma; one of the three gunas with satogun and tamogun; characteristic of persons who are intellectuals inclined towards trades and businesses, sciences, or the priesthood as vocations

Rakshasa

Demonic being in Hindu mythology, also called "man-eater"; not all were evil; also known as "shape-changers"

Ram Das Ji

Param Sant Satguru; (1534-1581); fourth in the lineage of Sikh Saints; successor to Guru Amar Das Ji; Guru of Arjan Dev Ji

Ram Singh Ji

Saint; known as "Babaji" currently in residence at Guddella Ashram in Andhra Pradesh; Gurumukh disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama

Hindi god; avatar of Vishnu in the Treta Yuga, brother of Lakshman, husband of Sita

Ramanand Swami

Guru of Kabir Sahib; brahmin who was saved from Gorakhnath by Kabir Sahib in debate

Rani

Queen, wife of a Raja or Rana

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; Guru of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Rishi

Seers or sages who, after intense meditation (tapas), often for many thousands of years, realized truths and eternal knowledge; composers of mantras (mantrakars) and factual writers of history

Roti
Type of Indian flatbread, another name for chapatti

Rudraksha
Seed traditionally used for prayer beads in Hinduism produced by several species of large evergreen broad-leaved tree in the genus Elaeocarpus: a compound Sanskrit word consisting of the name rudra ("Shiva") and akṣa ("teardrops")

Rupee
Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 paise; originally, a generic descriptor of silver coins of a specific weight

Saari
Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

Sach Khand
Lit. "True and Imperishable Region"; the spiritual region above Bhanwar Gupha and below Alakh Lok, home of the Saints; also Sat Lok

Sadguru, Shabd Guru
Lit. "True Guru"; term associated with the Radiant Form of the Master Who connects the soul with the Sar Shabd; Advanced Soul with access to the Third Plane who assists with the inner guidance, or liberation, of souls; also Sadhguru

Sadh Gati
A term of status for a devotee; a Sadh who has risen above Trikuti within who is the form of Light and Sound

Sadhu
Religious ascetic who is solely dedicated to achieving mokṣa (liberation); derived from the Sanskrit root sadh, meaning "to reach one's goal", "make straight", or "gain power over"; in Sant Mat, denotes a devotee who has reached the top of the Third Plane of existence, Par Brahm

Sahasdal Kamal
Lit. "Thousand-Petaled Lotus"; upper region within the Astral plane; below Trikuti

Sahjo Bai

Female Hindu Saint; gurumukh disciple of Charandas; author of the book: Sahaj Prakash

Sanchit karma
Storehouse of soul's unredeemed karma, stored in fortress-like structures within the Causal Plane

Sangat
Congregation of followers of a Guru; on whole, those who have received Naam initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from sangh, meaning “company”

Sant Ji
Informal name of Ajaib Singh Ji

Sant Mat
Lit. “Path or Doctrine of the Saints”; also known as Surat Shabd Yoga

Sar Shabd
Lit. “Essential Sound”; manifestation of the Sound Current heard in Par Brahm

Sat Lok
Lit. “True Region”; Sach Khand, the fifth plane; home of the Saints; below Alakh Lok, Agam Lok, and Anaami Dham

Sat Naam
Lit. “True Name”, Appellation of the Lord of the fifth plane of Sach Khand-Sat Lok

Sat Purush
Lit. “True Being”; presides over Sach Khand-Sat Lok; also called Akal Purush

Satguru
Lit. “True Guru”, Saint Who, having access to the Sach Khand, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, Sach Khand

Sati
Obsolete Hindu funeral custom where a widow immolates herself on her husband's pyre, or commits suicide in another fashion shortly after her husband's death; banned in India since 1861; term derived from goddess Sati, one of Daksha's daughters and wife to Shiva, who self-immolated because she was unable to bear her father Daksha's humiliation to her husband Shiva

Satogun

Attribute or quality of truth, purity, harmony, benevolence; an essence of Lord Vishnu; one of the three gunas with rajogun and tamogun; characteristic of persons who are spiritually inclined towards prayer and devotion, introspective

Satsang

Lit. "In Association with Truth"; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His Darshan; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending Satsang, inner or outer; an initiate of Surat Shabd Yoga

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; Guru of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva

Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, sevak

Person, who performs various acts of selfless service as devotion to the Guru; including physical, financial, and spiritual, in the form of Bhajan and Simran; a sevak is one who performs seva throughout the day

Shabd

Sound Current, synonymous with Naam, Dhun, Logos, etc; lit. "Word"

Shah Rag

Lit. "Royal Vein"; Sufi word for Sushumna, the central vein in the subtle body

Shastra

Book or treatise on a technical or specialized knowledge in a defined area of practice; in early Vedic literature, referred to any precept, rule, teaching, ritual instruction or direction

Sheera

Another term for halva; a soft Indian sweetmeat made of ghee, sugar, and semolina

Sheikh Sarwar

Sufi Saint; (1120-1181) from the Punjab; Syed Ahmad Sultan, also known as Sakhi Sarwar; the sheikh whose village shrine was destroyed by Bhai Manj at the instructions of Guru Arjan; His tomb is situated at Nigaha

Sheikh Taqi

Disciple of Tulsi Sahib, Muslim divine, who is addressed by Tulsi Sahib in one of His Banis

Shiva

Hindu god; one of the Hindu Trinity with Brahma and Vishnu; the “Destroyer”; also called Mahesh

Siddhis

Miraculous powers obtained by means of yogic practices and granted by avatars to keep mankind subjugated to their own karmas; eighteen in number, of which the so-called “Eight perfections” are most famous [Their use is forbidden by Saints and they are kept hidden from satsangis] Definitions of these eight siddhis vary slightly from different sources but, generally, they are: 1. Aṇimā: ability to become extremely small or invisible to external eyes; 2. Mahima: ability to increase one's body to any size; Garima: ability to increase one's weight as one wishes and become immovable; 4. Laghima: ability to make ones’s body almost weightless and the ablility to enter the body of any creature; 5. Prāpti: ability to obtain and create anything by merely wishing it; 6. Prākāmya: ability to fulfill the wishes of others; 7. Iṣiṭva: ability to attain all glories and lordship over creation; 8. Vaśitva: ability to subjugate others and bring them under ones’s control [There are an additional ten secondary siddhis bringing the total to eighteen] Generally, they are: 1. Aanūrmimattvam: being undisturbed by hunger, thirst, and other bodily appetites; 2. Dūraśravaṇa: hearing things far away; 3. Dūradarśanam: seeing things far away; 4. Manojavah: moving the body wherever thought goes through teleportation or astral projection; 5. Kāmarūpam: assuming any form desired; 6. Parakāya praveśanam: entering the bodies of others; 7. Svachanda mṛtyuh: dying when one desires; 8. Devānām saha krīḍā anudarśanam: witnessing and participating in the pastimes of the gods; 9 Yathā saṅkalpa saṁsiddhiḥ: perfect accomplishment of one's determination; 10. Ajñāpratihatā gatiḥ: orders or commands being unimpeded

Simran

Repetition of names or thoughts; in Sant Mat, the simran of worldly thoughts is controlled through the Simran of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great Sant Mat Masters — **Som**anath Baba Ji Maharaj and **Ajaib** Singh Ji Maharaj — Who formed and shaped His life on the Path of Surat Shabd Yoga and to Whom

He gives all credit for the success of His mission and ongoing Seva; see also; glossary entries Somanath Baba Ji and Ajaib Singh Ji Maharaj

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a brahmcharya (celibate) and at a young age he took a vow of sannyasa and became a Nath Panth yogi; he performed rigorous austerities and mastered Kundalini Yoga practices through pranayamas, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into Surat Shabd Yoga; with the Grace of his Master, he became a perfect Gurumukh disciple and was entrusted with spreading the Teachings of Sant Mat in the south of India; in 1974, as a Satguru, He gave the Naam Daan initiation to BabaRam Singh Ji.

Sunn

Plane above Trikuti; another name for Par Brahm

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also Nirat (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (Surat) to the Sound Current (Shabd)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the Nirat's (power of seeing) absorption in the Inner Light

Sushumna

Lit. “Gracious”; one of three energy flows in the body (Ida, Pingla, Sushumna); the central vein (nadi) in the astral body that provides a pathway to higher regions; energized, usually, during dawn and dusk; non-dualistic by nature

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the Sar Bachan; Guru of Jaimal Singh Ji Maharaj

Swati Nakshatra

One of the twenty-seven moon houses (Nakshatras); appears when the moon travels through Libra, thus occurring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the Swati Nakshatra phenomena: From the earliest

chaukriyugas, four Dhuns originated from the Lord of the Second Spiritual Region, Omkar, creating the four-petaled lotus. With each Dhun, Lord Brahma created a Vedic text for a total of four Vedic texts, each represented by one of the four Dhuns, or Sound Currents. Ancient rishis and munis from prior Sat Yugas and Treta Yugas made a study of these Vedic expressions and disseminated their teachings to humanity through these ages. Though some of these ancient rishis and munis acquired status and mystic powers exceeding those of Brahma, Vishnu, and Shiva, none were ever able to ascend beyond the level of Brahm. The story of Swati Nakshatra and its strange, mystical powers stems from these Vedic texts. This story has often been used by the Sants of Sant Mat, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the Shabd Dhun and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the Swati Nakshatra rains, but it is unknown as to whether the phenomena occur outside of India.]

Sweth Sunn

Lit. "White Void"; situated above Sahasdal Kamal and below the lower part of Trikuti; region Kal went to after instructing Maya to create the three lower worlds; also called Set Sunn

Takshak

King of the nagas; snake-like entities located in the Patal Lok

Tamogun

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of Lord Shiva; one of the three gunas with satogun and rajogun; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Til

Sesame seed; dot, the size of sesame seed; reference to the Third Eye

Tulsi Das

Hindu Saint; (1511-1623); in the lineage of Ramananda; member of the Bhakti movement; author of Awadhi language version of the Ramayana

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; Guru of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "Ghat Ramayana"

Vaid

An Ayurvedic physician

Vaikuntha

Celestial heaven that is the home of Vishnu; situated at mount Meru

Valmiki

Maharishi; (est. 1st century BC); originally a dacoit; meditated for 10,000 years covered by a termite nest; author of the Ramayana in Sanskrit; reincarnated as Tulsi Das

Varanasi

Prior name of city of Banaras and Kashi; historical home of Kabir

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called śruti ("what is heard") literature, distinguishing them from other religious texts, which are called smṛti ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the Mahabharata, their creation is credited to Brahma; the Vedic hymns themselves assert that they were skillfully created by Rishis (sages); there are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda; each being subclassified into four major text types: the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the Brahmanas (commentaries on rituals, ceremonies, and sacrifices), and the Upanishads (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the Upasanas (worship)

Vishnu

Hindu god; one of the Hindu Trinity with Brahma and Shiva; "Sustainer, Preserver" of lower three worlds; Kal in his aspect as preserver

Vivek

Discrimination, power of discernment; one of the four Sadhana Chatushtaya (qualities needed for spiritual discipleship): discrimination between ephemeral and permanent (Nitya and Anitya), real and unreal (Sat and Asat), self and non-self (Atma and Anatma), pleasure and bliss (Ananda); also vivek buddhi

Wazira

Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called "Moni Wazira"

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yaaksha

A usually benevolent nature spirit or fairy, caretakers of the earth and forests; found in Hindu, Jain, and Buddhist literature; generally considered benevolent, but sometimes are associated with ghosts or demonic rakshasas

Yadavas

Clan in the Mahabharata epic of which Krishna was king; a social entity of people who mostly work as farmworkers who are considered outside the caste system; herder of cows or cattle

Yama Pur

Lit. "Region of Death"; home of its ruler, Dharam Raj, the Hindu Lord of Death; where the fruits of the uninitiated soul's karmas, in the absence of a Master's Grace, are meted out through the chaurasi (the ocean of life and death); the three lower planes of creation of Kal; including the heavens and hells

Yoga

Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogeshwar

A yogi who has ascended as high as the Causal Plane

Yogi

An ascetic who has reached Sahasdal Kamal on the inner astral plane; generically, a practitioner of yoga

Yuga

One of the four Ages of Hindu cosmology (Sat, Dwapar, Treta, Kali) that constitutes one cycle of a Mahayuga

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan